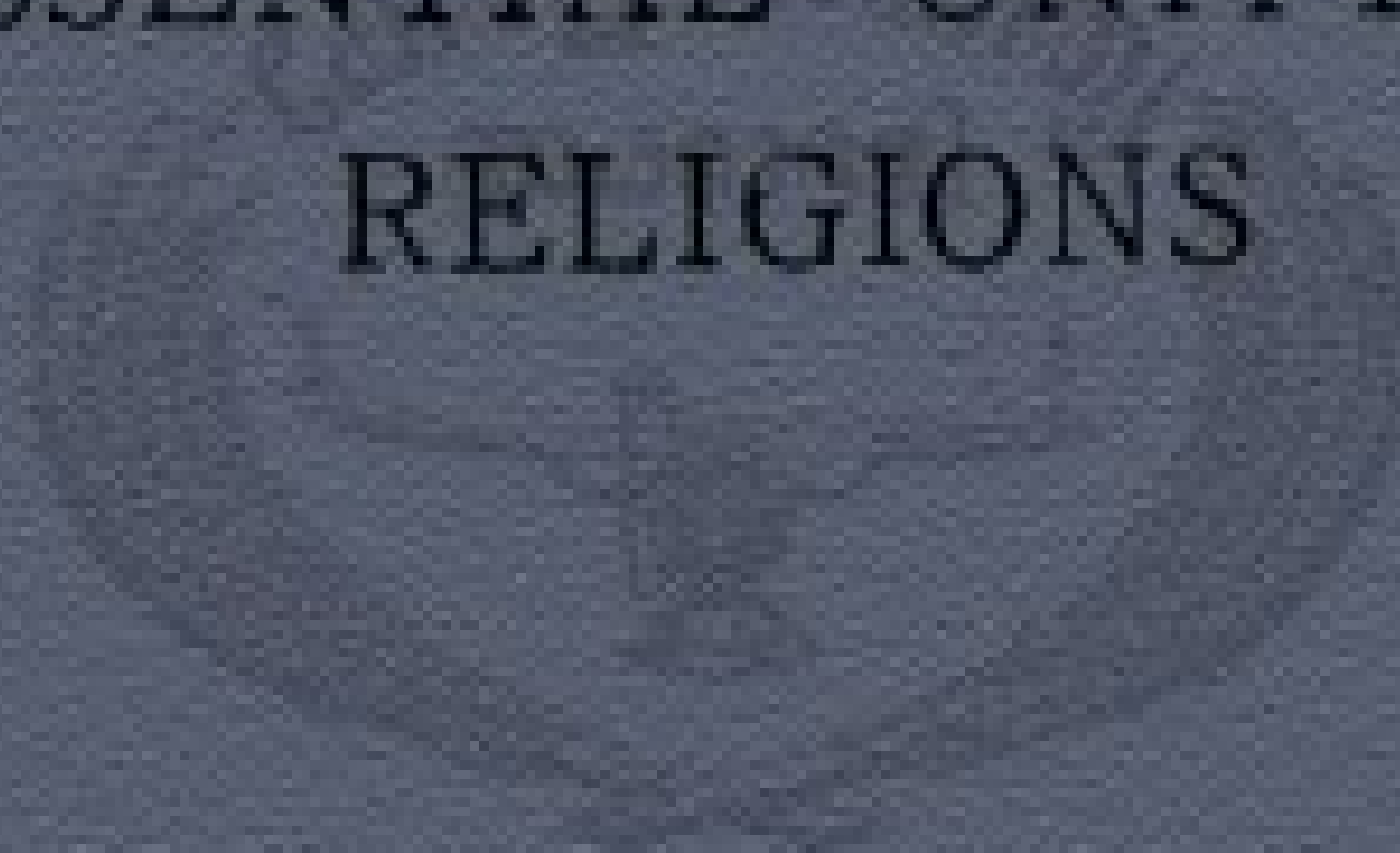


THE ESSENTIAL UNITY OF ALL
RELIGIONS



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RELIGIONS



WORKS BY BHAGAVAN DAS

Krishna. A Study in the Theory of Avataras.

The Essential Unity of All Religions.

**Mystic Experiences or Tales from Yoga
Vasishta.**

The Science of the Emotions.

The Science of Peace or Adhyatma-Vidya.

**The Science of Religion. (Sanathana Vaidika
Dharma.)**

The Science of the Sacred Word or Pranava Vada.

**The Science of Social Organization or Laws of
Manu in the Light of Atma-Vidya.**

THE ESSENTIAL UNITY OF ALL RELIGIONS



THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, S., INDIA

1932

FOREWORD

"THE first World Conference on Education was held in San Francisco in July, 1923. Out of this Conference, the World Federation of Education Associations was born. The Constitution of the Federation provided the following article regarding Conferences. 'The World Conference shall meet in full session at such place and time as may be determined by the directors; but a meeting of sections, one in Europe, one in America, and one in Asia, may be held in the intervening years.'"¹

The first All-Asia Education Conference was held at Benares, from 26th to 30th December, 1930.

The conveners desired me to write a paper on "The Unity of Asiatic Thought". The subject took shape in my mind as "The Essential Unity of All Religions". Asiatic thought is deeply tinged with Religion.

¹ Foreword to the Report of The First All-Asia Education Conference.

Asia has given birth to all the great living religions. I read the paper to the Conference on December 30. Members of the audience, belonging to several religions and sects, very kindly expressed approval, and also desire for separate publication. Shrī D. K. Telang, General Secretary of the Indian Section of the Theosophical Society, generously printed and distributed free over four thousand copies of it, in a revised and enlarged form, with *Theosophy in India*, the monthly organ of the I.S.T.S. It was reproduced serially in the *Theosophist* of Adyar, Madras, in the South, and the *Vedic Magazine* of the Arya Samaj, Gurukula, Kangri, near Hardwar, in the north. A brother wrote from Burma, asking consent to reprint. But the Theosophical Publishing House of Adyar had already arranged to publish it in book form. I have revised it again, in the time left by many other distracting demands, and enlarged it greatly by addition of many more parallel passages, in the hope of making it more serviceable, because of the encouragement received. Even so, a good many passages remain in my note-book, which I have not been able to

incorporate, for lack of the needed freedom from distractions. There is also a rough draft of a glossary of over five hundred Arabic-Persian words, pertaining to religion, especially the aspect of Sūfī mysticism, with Samskr̥t and English equivalents, (a good many of which will be found in the book, scattered all over, but which are arranged in alphabetical order in the glossary). I wished very much to append it. But it requires careful revising and fairing, and therefore has had to be put off till more favorable times, lest the publication of the book be delayed indefinitely. If this book is so fortunate as to succeed in giving a taste to readers for discovering identities of thought in the great records of human experience in different languages, they will be able to see them at almost every step, in their further readings in such records, to their great joy and to the perpetual expansion of their sympathetic appreciation of others.

Some learned scholars essay to prove that the religions of later birth have copied from the earlier. The question, whether it is so, may have an intellectual historical interest for the learned few. A far deeper, more vital,

more human interest is possessed, and for all mankind, by the question, why they have done so, if they have copied from one another at all. Is it not because there is only One Eternal Truth for all to copy? New generations are born from old, new nations grow out of colonies from old, new lamps are lighted from old, but the Life, the Light, the Might, which is only embodied in and expressed by the ever-changing forms, is beyond them all, is common to them all, is originated by none of them, but originates them all. It is an honor and a duty to copy—if what is copied is Truth. It were a disgrace to be original—if what is originated be False. But there is no need to copy. The River of Life is ever flowing; whoever feels thirsty can dip his bucket directly into it. The same Truth wells up independently in the heart of Seer after Seer.

While compiling the book and revising it again and again, I have prayed constantly to the Great Masters of all the living Religions, Manu, Kṛṣṇa, Vyāsa, Zoroaster, Moses, Isaiah, Laotse, Confucius, Buddha, Jina, Christ, Muhammad, Nānak, and the Spiritual Hierarchy to which they all belong, for

guidance of my very feeble fingers in this humble effort to serve my fellow men and women and children of all countries.

I should inform my dear readers that I have no knowledge of Arabic and but a smattering of Persian. But I have a profound conviction that Truth is one and the same, and that all the Great Lovers of Mankind cannot but have said the same true things. I have, therefore, from time to time, asked Maulavi friends to give me texts from the Qurān and the Haḍīs (Sayings of the Prophet Muhammad), parallel to the Samskr̥ṭ texts whose purport I placed before them. As the Qurān is a comparatively small-sized book, and many good Maulavis know it by heart, they were able to supply me with the needed texts without much difficulty, in some cases readily. These Arabic texts are indicated by (*Q.*) and (*H.*) respectively. The Persian and Urdū texts are, most of them, quoted from Maulānā Rūm, Hāfiz, Jāmī, Sā'dī, Hasan Shah, and some others. They are marked as (*S.*). I have found much information about Sūfism, and many valuable Arabic and Persian texts, in the books of Khān Sāhib Khāijā Khān (of

Madras), viz., *Studies in Tasawwuf*, *The Secret of An-al-Haq*, *The Wisdom of the Prophets*. Because of my ignorance of Arabic and slight acquaintance with Persian, there are probably many mistakes in the Roman transcript and the English translations. Of course, I have based the English renderings of the Arabic texts on the explanations kindly supplied by the Maulavi friends. Still I may have failed to be accurate. Readers learned in Arabic and Persian will kindly correct my mistakes. The original texts also have been reproduced here, in Roman transcript, because translations by themselves do not command complete confidence, and because the work of correction by learned readers will be made easier thereby.

The Samskr̥t texts are taken mostly from the Vēḍas (*V.*), the Upaniṣhaṭs (*U.*), Manu-Smṛti (*M.*), Gīṭā (*G.*), Mahā-bhāraṭa (*Mbh.*), and Bhāgavaṭa (*Bh.*).

Quotations from the Bible are marked (*B.*).

In other cases, names are given in full.

I shall be very happy if friends learned in their respective Scriptures will approve this kind of work and will take it up themselves.

Indeed, what is very much needed is that representatives of all the great living religions, large-hearted, broad-minded, copiously-informed, philanthropically-motivated, may come together in a small and active Committee, and prepare a series of graded text-books of Universal Religion, expounding the main points systematically, and illustrating them amply, for ready reference and obviation of doubts, with parallel passages, in the original, from the scriptures of the several religions. Such text-books would be thoroughly authentic, carry great weight with all communities, open their eyes to the utterly common essentials of all religions, and be introduced and studied with pleasure and profit in private homes as well as public educational institutions by students and readers of various ages and capacities—to the sure and certain promotion of peace on earth and good will among men.

AUM ! ĀMIṆ ! AMEN !

Benares,
17-11-1932

BHAGAVAN DAS

NOTE

I HAVE requested the T. P. H., and they have generously agreed, to forego their copyright in this book after a fixed period, ending with December 31, 1935, which it is necessary to reserve in order that there may be a fair chance for their costs on this edition to be recouped. After that, anyone who thinks it worth while, will be welcome to reprint, or translate, and sell at cost-price, or, better, distribute free of cost. It will make me very happy, and repay me a thousandfold for such labor as I have been privileged to bestow upon this compilation, if Universities and other educational institutions make it their own, and issue their own editions of it at cost-price, or free, for the use of their students, after making improvements in it, by omissions or alterations, and, particularly, additions of many more parallel passages, (on the broad principles as well as on the details of observances, rites and ceremonies, customs and practices), through the learned

scholars on their staff who may be specially conversant with the subject, and who may form, in each University, a Committee of Representatives of the several Faiths, such as has been desiderated in the last paragraph of the Foreword above—for where else should large hearts, broad minds, and richly stored intellects be found, if not in Universities? If a single such Committee could be formed, of members contributed by different Universities—that were best of all; its work would carry the greatest weight and be the most convincing.

I should record here my gratitude to the T. P. H., for having undertaken the publication of the work, and on the condition above-mentioned, of copyright limited to three years; to the Vasanta Press, for bearing patiently with my incorrigible habit of making too many alterations and additions in the proofs—greatly aggravated in the present instance by the large use of diacritical types for the Roman transcript; and, lastly, to my unseen helper, Shri V. N. Asundi, who, I learn, has helped, at Adyar, in preliminary proof-correction as a labor of love.

BHAGAVAN DAS

SYSTEM OF PRONUNCIATION

THE system of pronunciation followed in the Roman transcript confines itself to the more simple differences. The more nice and minute ones have not been taken account of. Thus, there are four kinds of 's' in Arabic-Persian; they are all transcribed by 's' here. So three kinds of 'z,' two of 'h,' two of soft 't,' are rendered by one "z," one "h," one "t". So two kinds of 'sh' in Samskr̥t̥ are both transcribed as "sh". Arabic gutturals of e, i, o, u, have also not been marked. Samskr̥t̥ letters are rendered as below :

a, as in similar, solar ; *i.e.*, the sound of u in fur, cut, shut.

ā, far, car.

i, fit, sit.

ī, elite ; the sound of ee in meet, feet, sheet.

u, put ; the sound of oo in foot.

ū, flute ; the sound of oo in shoot, hoot.

ṛ, somewhat as in iron.

é, fête ; as in fate.

ai, somewhat like i in might, fight, right.

o, go.
 au, somewhat as in how, cow.
 am, like um in jump, hump, bumper.
 k, king, ken.
 kh, buckhorn, inkhorn.
 g, get, gain.
 gh, big-horn, fog-horn.
 ng, bring, sing.
 ch, churn, chaste.
 chh, rich-house, fetch-him.
 j, joy, jam.
 jh, bridge-head.
 ñ, cañyon.
 t, tit, talk.
 th, get-home.
 d, daughter, dame.
 dh, madhouse.
 n, (n and d combined in a click-sound).
 t, petit, (soft t).
 th, think.
 d, there, that.
 dh, bid-him (soft d).
 n, nephew, niece.
 p, pan.
 ph, lip-homage.
 b, bless, beam.
 bh, hobhouse.
 m, musk.
 y, yes.
 r, run.
 l, lamb.
 v or w, win.
 sh, shine.
 s, sun, son.
 h, hand, heaven.

The special sounds of Arabic-Persian are :

- kh, guttural—aspirate of k, like the German ach.
- a', guttural of a.
- gh, guttural of g.
- f, fun.
- q, guttural of k.
- z, zephyr.



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THE ESSENTIAL UNITY OF ALL RELIGIONS¹

AUM

Ēko Devah sarva-bhūteshu godhah
Sakshi chetā sarva-bhūṭ-ādhivāsaḥ,
Tam ātmaśtham yé-nupashyanṭi dhīrāḥ
Tēśhām sukham śhāśhvaṭam n-ētarēśhām.

Sarva-vyāpti sarva-bhūṭ-āntar-ātmā
Ēkam rūpam bahudhā yah karoti,
Tam ātmaśtham yé-nupashyanṭi dhīrāḥ
Tēśhām sukham śhāśhvaṭam n-ētarēśhām.

Nityo nityānām chētanash chētanānām
Ēko bahūnām yo vidadhāṭi kāmān,
Tam ātmaśtham yé-nupashyanṭi dhīrāḥ
Tēśhām śhāntiḥ śhāśhvaṭi n-ētarēśhām.

Ēko avarṇo bahudhā śhakti-yogād
Varṇān anēkān nihiṭārṭho yo dadhāṭi,
Vichaiṭi ch-āntē vishvam ādau sa Devah
Sa no budḍhyā śhubhayā samyunakṭu. (U.)

¹ The quotations in roman transcript are from *Veḍa* (V.), *Qurān* (Q.), *Hadīṣ* or the Sayings of the Prophet (H.), *Bible* (B.), *Manu-smṛti* (M.), *Gītā* (G.), *Upanishads* (U.), *Sāfi poets* (S.), *Muhā-bhārata* (M-bh.), *Bhāgavata* (Bh.).

Ba nāmē ān ke Ū nāmē na dārad,
 Ba har nāmē ke khwānī sar bar ārad,
 Ba nāmē ān ke Wāhid dar Kasir ast,
 Ke andar wahdat-ash kasrat asir ast ! (S.)

Aum ! Āmin ! Amen !

(The One God hidden in all living beings,
 The Living Witness biding in all hearts—
 The wise who seek and find Him in themselves,
 To them, and None Else, is Eternal Joy.

The all-pervading Inner Self of all,
 Who from His Formlessness creates all Forms—
 The Wise who see that One within themselves,
 To them alone belongs Eternal Joy.

Eternity of æons, Life of lives,
 The One who all the Many's wishes sates—
 The Wise who Him within themselves behold
 Theirs, and none other's, is th' Eternal Peace.

The Colourless, who from His secret store
 Exhaustless, countless colours draws to paint,
 Efface, repaint, the worlds upon the face
 Of Empty Space with Mystic Potency,
 May He endow us with the lucid mind !

Thus, in the name of Him who hath no name,
 Yet lifts to every name an answering head,
 The name of Him who is the Changeless One
 Amidst the changing Many, and within
 Whose Oneness all this Many is confined,
 May we begin our loving work of Peace.)

DEAR FRIENDS !

'In accord with the time-old traditions of the East, let us begin in the words of the *Upanishats*, the most ancient available records of deeply searching and passionately yearning human thought, and of the Sûfis, the most poetical and beautiful exponents of it, with invocation of, and prayer to, the One Supreme Spirit of Life, which out of its Unity creates the infinite Many-ness of Nature, and at the same time imposes its all-pervading, all-embracing Unity upon that countless Multitude ; which binds atoms and cells into bodies, bodies into species, genera and kingdoms, ties these to planets, planets to suns in solar systems, suns to larger suns, encircles these into vast star-systems, and makes of all the world-process a Uni-verse ; which enters into these dead dolls of bone and flesh that we otherwise are, and endows us with the mind that can encompass all these systems ; which indeed makes it possible for these dolls to understand and sympathize with and help each other ; which is the One sole source of whatever Unity there is, not only in Asiatic thought but in all thought ; and the

realization of which alone, as eternally present, in oneself and in all selves, brings deathless happiness and peace, as nothing else can do. May that Universal Life and Light illuminate and vivify our hearts! Only after opening our hearts to It may we commence all duties with hope of successful performance!

Next I reverently salute the Rshis, Prophets, Buddhas, Messiahs, Nabis, the spiritual Hierarchs of all times, who have given Scriptures, age after age, to race after race, in order to keep alive the light of the consciousness of that Unity in the heart of humanity, and who brood over, and guide the progress of, the human race, as benevolent parent-teachers watch over children in an educational home, leading the minds and bodies of the pupils onwards, from class to upper class, along the path of ever upward evolution.

I offer tribute of deep gratitude to the Founders and the presiding Head of the Society, which for over half a century now has been uniquely holding up before the world, the possibility of reviving the real actual worship

of that Spirit of Unity (1) by educing more and more clearly the essential unity running through all religions, past and present, (2) by directing attention to the need for the study of the inner nature, as much as the outer, of the human being as such, and (3) by reuniting the peoples of all countries, without distinction of creed, caste, colour, race or sex, in a Universal Brotherhood, which alone can give sincerity and real life and fulfilment to the work of such a body as the League of Nations, by supplying the Spiritual half of that of which it represents but the material half.¹

Finally I offer homage to that Great Soul, born among the Indian people, whom, in our days, the One Supreme Spirit of all has inspired and endowed with the needed soul-force to impose such Unity of heart and mind upon the multifariously divided creeds and castes of this unhappy country, as makes it possible for an

¹ The declared objects of the Theosophical Society are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

Indian to address, without feeling too much ashamed, a gathering like this, at which visitors from self-governing and happier countries may be present ; who is the one practical mystic of our time ; who believes that true practicality consists, not in taking account of only the evil in human nature, but in giving full value to, and placing faith in, and in appealing to and calling out, the best in that nature, and in raising aloft the standard of the highest idealism and spirituality, even in political struggle ; who alone is conducting, for the first time in known history, the true war against war, by teaching and making a whole vast people turn the right cheek to the smiter ; who is proving thereby how the quality of non-violent resistance of evil is doubly blessed, refining and raising to sublime heights the courage of the sufferer, and touching to the quick and galvanising into throbbing activity the germs of conscience and the higher reason in the oppressor ; who is slowly uniting the thought, not only of Asia but of the whole world, in the one way to peace on earth and goodwill among men, the way of courageously enduring wrong but not

doing it, of facing and conquering hate with determined love.

Gharīb, miskīn, wa bé-nawā Gāndhī !
 Shaikh o Barahman kī rah-numā Gāndhī !
 Pādri bhī jiskō Masīhā māntē,
 Mashriq o maghrib kā pēshwā Gāndhī !¹

(Gāndhī, poor, meek of heart, lacking all means,
 Gāndhī, the guide of Shaikh and Brāhmaṇa,
 Whom Christian priests too think Christ come
 again,
 Gāndhī, servant alike of West and East !)

ASIATIC THOUGHT AND EUROPEAN THOUGHT. It is common knowledge that Asiatic thought is eminently coloured by religion, as modern European thought is by science. All the great living religions are of Asiatic origin; also almost all the historical great dead religions. The personal, domestic, and social life of the Hindū is largely governed by the rules of what he regards as his religion. So is that of the Musalman. So of the Jew. So was, and to some extent is, that of the Christian belonging to the earlier Roman Catholic form of Christianity. Such also is the case

¹ This is a quatrain from an Urđū poem on Mahātmā Gāndhī composed by a Musalmān poet.

with the followers of the other forms and reforms of the Vedic religion known as the Zoroastrian, the Buddhist, the Jaina, the Sikh, though perhaps the element of ritual is less prominent and that of ethics more in the later of these, in accordance with the very principle of reform. Shintoism, nobly regarding man as naturally virtuous, stresses ritual mostly. In all these, the feeling is prominent of the ever-present influence of, and relation with, something other than what is perceptible to the outer senses, and of the subordination of the life of the physical body to the life of that mysterious something, the soul, a life beyond this life. Indeed, the tendency to what has been called other-worldliness has, in some communities, grown over-pronounced, even to the extent of becoming a disease.¹

¹ Incidentally, it may be noted that this excessive other-worldliness (in the sense of neglect of this world) with which India is debited (and not wholly wrongly either, by foreign as well as indigenous writers) has been prominent mostly only during those periods in which political and economic oppression and exploitation have been rampant. Subjected to cruel misery in this world, the people sought hope of relief from the next. Otherwise, India has always been sufficiently "this-worldly" to have won the reputation of the land *par excellence* of silver and gold and jewels, wealth and plenty and luxury of all kinds, flowing with milk and honey, filled with corn and cotton and cattle, fruits and silk and wool, tanks and temples and palaces of stone and of marble inlaid with gems—the land whose enterprising merchants supplied, by sea as well as land, the

Contrary to this, in the West, advanced thought was, until very recently, cutting itself off more and more from all concern with the possibility of things beyond the reach of our physical senses, excepting of course some 'imaginary' concepts which somehow indispensably constitute the very roots of the various most positive sciences, and are a perpetual reminder, to the thoughtful, of the inseparable connection between the physical and the metaphysical. And that thought, going to the other extreme, from excess of other-worldliness to excess of this-worldliness, brought about the greater disease of mind which resulted in the greatest of historical wars and continues to threaten a still worse.

To find out then, whether there is or is not any substantial unity in Asiatic thought, we have mostly to concern ourselves with religious

requirements of Persia, Palestine, Egypt and Rome in the west, and exchanged things of art with China in the east. Indeed it was this reputation which led to her degradation, brought invasions, oppression, exploitation, and worse than all else, despiritualisation and demoralisation—in revolt from which she is now fighting for her soul. In happier times India's other-worldliness only illumined and softened, as with moonlight, her this-worldliness, transfigured it, filled it with reverence for God's Nature in all its manifestations, and made her People see, not the things of the Spirit with the eyes of the flesh, but the things of the flesh with the eyes of the Spirit.

thought ; as, if we had to investigate whether there was or was not unity in European thought, we would have chiefly to compare the views of those who have devoted their lives to the various branches of science, physical, chemical, biological, psychological and sociological.

To the cursory view of the person of one kind of temperament it might seem that the unity of scientific thought was patent, that the whole of what is known as science was a consistent body of theory and practice, while the unity of Eastern religious thought was an equally obvious myth, and that religions were born, one after the other, only to try to annihilate one another, and to induce their respective followers to plague and murder each other.

So, to the hasty sight of another, it would appear that, *e.g.*, in such a vitally important science as that of medicine, doctors disagree very much, that the more expert and scientific they are the more intensely they differ, and that radically conflicting systems of treatment kill and cure with much the same average of results on the whole. In the system which

regards itself as most scientific and up-to-date, theories as to the nature and cause of disease, the methods of treatment, and the drugs in favour and fashion, change from year to year. In almost all other sciences, pure and applied, old views and appliances are being daily scrapped in favour of new; the greater and more rapid the scrapping, the louder the vaunt of progressiveness; even in a rock-bottom science like mathematics, self-evident axioms are now in peril of their lives from the attacks of new theories; and in sociological sciences especially, the war of ideas, of words and of "isms," is internecine.

Indeed science has its ritual, its etiquette, its sacrosanct formalities, its mysterious technicalities, its sanctums, its oracular pomposity and superior stand-offishness, its popish infallibility, its expertcraft, its jingoism and fanaticism as much as religion, its controversial animus as bitter as the *odium theologicum*; and, becoming religionless and Godless, it has, as the debased servant of imperialism and kingcraft, caused far more bloodshed than religion, becoming scienceless and reasonless, and degenerating into

priestcraft, has done. But all such things are the fault, neither of true science nor of true religion, but of the evil in human nature which falsifies them both for its own selfish purposes.

THE UNITY UNDERLYING BOTH. Here as elsewhere, the wish is father to the thought. Those who, for temperamental or interested reasons, wish to see unity will see unity. Those who wish to see disunion only, will see disunion only. Those who wish impartially to examine both sides of the question will see both justly, and will discern the truth, which always stands in the mean between opposite extremes, the Truth of essential Unity in superficial Diversity, in religious as well as in scientific thought. Such Unity is established by the mediation of philosophy, the use of which as such mediator has begun to be recognized, more and more, latterly, by scientists themselves, and by the more thoughtful religionists also.

THE ONE WAY TO PEACE ON EARTH. Thus discerning the Truth they will make it their duty, as lovers of the mankind of East and West alike, to do their best to maximize

the unity, which, in Europe, is witnessed to by common science and culture, and, in Asia, by the fact that our brothers and sisters come from Thibet and Burma and from distant China and far-off Japan to worship the memory of the Buddha at the Deer-Park in Benares and at the Temple in Buddha-Gayā, while pilgrims from all the countries of Asia and from many parts of Africa gather at Mecca annually in obedience to the command of the great Prophet. They will try with all their might to minimize the disunion and discord which, in Europe, has been proved by the Great War and the intense political, national, and racial jealousies and hatreds that continue there even after the awful blood-shed and agony of that War, and in Asia, especially in India, by the too well-known caste and creed dissensions, which keep it under foreign subjection, domination, and exploitation, to the ultimate great material as well as spiritual harm of both exploiter and exploited. The best means of promoting this so desirable peace, harmony, and unity, between all countries of both East and West, is the proving, the establishment, of unity

between science and religion, and between religion and religion.

Some, disgusted with religious conflict, speak hastily of abolishing religion to abolish that conflict. As well kill the body to cure disease. To abolish religion successfully, they must first abolish Pain and Death. So long as human beings experience and fear these, they will not cease to crave the consolations of religion. Also, so long as men and women are left, are encouraged, or even positively taught, to believe that religions *differ*, even in essentials, so long will they, as the followers of such *different* religions, also necessarily continue to *differ*, to quarrel, to fight, to shed each other's blood. If, on the contrary, they are led to see that all religions are *one and the same*, in *essentials*, they will also assuredly become one in heart and feel their common humanity in loving Brotherhood and Sisterhood.

SCIENTIFIC RELIGION. The bringing about, the proving, the establishing, of such union, between religion and religion and between science and religion, in place of the conflict which has been raging between them so far,

will make the beginning of a new and beneficent era in the life of the human race, an era guided and governed by Scientific Religion or Religious Science.

The signs are hopeful. Slowly the artificial barriers are breaking down between science and science, between science and religion, between religion and religion. It is beginning to be recognized and said that sciences are not many but that Science is one. It is to be hoped that before very long, with the help of that same completely unified science, it will soon come to be recognized that religions, too, are not many, but that Religion is one, and finally that Science and Religion are but different aspects of, or even only different names for, the same great body of Truth and its application which may be called the Code of Life.

History shows that new religions and their characteristic civilizations have taken birth, grown, and decayed side by side. We may well regard the two as cause and effect. But what is regarded as the birth of a new religion, is really only the re-proclamation of the most essential portions of the One

Religion, made necessary by the fact that the earlier proclamation had become covered up beyond recognition with non-essential and lifeless formalisms.

The fresh proclamation, needed for the present time, seems likely to take the form of Scientific Religion in a pre-eminent degree. And it apparently has to be made on the same socialist and democratic, rather than individualist, lines which the Oversoul of the Human Race is taking in the other departments of its vast life; that is to say, it has to be made, and, indeed, is being slowly, gradually, almost imperceptibly made by the large body of scientific and religious thinkers in co-operation as a whole rather than by a single individual, though leaders are needed even by the most democratic movements.¹ Thus some scientists are working at psychical

¹ It is my sincere belief that it was the Oversoul's wish that the Theosophical Society, to which I have referred before, should form such a body of religio-scientific thinkers, but, unfortunately, owing to inherent human weaknesses, it has been repeatedly and grievously straying away from principles to personalities, from humanitarianism to sectarianism, and all the dangers and mischiefs and priestcraft which that implies, instead of working might and main to promote its three splendid objects, and thereby to contribute its mite towards the unification of the world's thought and practice into a Universal Scientific Religion, and a sincere, because spiritual, League of (not only some selected, but of) all Nations.

research. Sir Oliver Lodge, venerable veteran of 80 years, and of world-wide fame in the realm of science, said recently ¹:

The time will assuredly come when these avenues into unknown regions will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen. The universe is a more spiritual entity than we thought. The real fact is that we are in the midst of a spiritual world which dominates the material. It constitutes the great and ever-present reality whose powers we are only beginning to realize. They might indeed be terrifying had we not been assured for our consolation that their tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love.

Thus is modern science, which was fathered in its infancy, and persecuted in its youth, by

¹ At Bristol, on 7 Sep., 1930. More recently, another distinguished physicist and also astronomer, Sir James Jeans, has proclaimed his adherence to the same idea: "The Universe begins to look more like a great *thought* than a great *machine*. . . . Mind no longer appears as an accidental intruder in the realm of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. Not, of course, our individual minds, but the Mind in which the atoms, out of which our individual minds have grown, exist as thoughts". Another scientist of note, Prof. Eddington, has very recently confessed: "Something Unknown is doing we don't know what—that is what our theory amounts to." The venerable Herbert Spencer says, towards the close of the last revised edition of his *First Principles* (pub. 1900, when he was eighty years of age), that his "Unknownable" in no way conflicts with but rather supports religion. The Teacher-founders of the great religions have all taught, and many philosophers, ancient and modern, Western and Eastern, have perceived, that this Unknown and Unknownable, is our very Self, the all-pervading, Universal, Supreme Principle of Consciousness or Life.

religion, now endeavouring to repay the kindness, after having retributed the injury, by renovating religion in what, let us hope, will be a finer form.

With the breaking of the fences between science and religion, and by fuller scientific thought, will come the breaking of the hedges between religion and religion; then it will be possible for the artificial boundaries which now separate country from country to be obliterated, and the barriers to be cast aside which divide nation from nation in head and in heart. Then may the new civilization dawn, dreamt of by the poet and the socialist, and idealized and also practicalized by Manu; then may be realized the Parliament of Man and the Federation of the World, the Organization of the whole Human Race in one vast Joint Family and Brotherhood, of which the League of Nations is the first small and not yet quite sincere step to-day.

THE DUTY OF EDUCATIONISTS. Educational institutions can and ought to take a leading part in the ushering in of this new proclamation of Scientific Religion and of the consequent new era of human history.

If the daily Press reports at all correctly, at least many, if not yet all, of even the statesmen and the generals who were busiest in promoting and conducting the Great War, are now feeling that war is not a glorious business at all, but something very mean, sordid, shabby, and shameful, all due to the most evil motives. A Field-Marshal of England, one of the prominent figures in the Great War, has recently said in a public speech¹:

War as a means of settling international disputes is now more universally condemned as a failure than ever before, and every day it becomes more evident that there are really no foreign nations, but that the interests of all are so closely interwoven that if one nation suffers all will suffer to some extent. Undoubtedly, the maintenance of great and costly armaments is not the first essential measure required to prevent war. By far the most important requirement is *less jealousy* and *less selfishness* in the conduct of international affairs. That spirit is, we may hope, now gradually appearing and when it is adequately forthcoming, and not till then, disarmament will follow rapidly and easily enough and the nations will be at last on the road to peace and goodwill.

These are the words of a war-worn veteran of to-day. *Jealousy* and *selfishness* are the important words in his speech. Kṛiṣṇa, who had probably more personal experience of war

¹ Sir William Robertson, at Leeds, on 10th Dec., 1930.

than even a modern Field-Marshal, said long ago that: "Lust, hate, and greed form the triple gateway into hell." There can be no worse hell than war.

In accordance with the realization of this fact, which is indeed obvious to eyes not blinded by those same evil passions, youth movements are afoot to-day in many western countries for bringing up the new generation in the purer moral and spiritual atmosphere of internationalist and humanist feeling in place of nationalism. This nationalism, very desirable while defensive and self-helpful, has now degenerated into something very offensive and aggressive and other-harming. Indeed it is now nothing else than vulgar bullyism on a large scale, inherently barbarous and unregenerate, and provocative of more and more murderous conflicts. Because of realisation of this fact, it is being suggested, very rightly, by influential persons in that same West, that the tone and the nature of the teaching given in schools and colleges should be changed, that war-glorification and national boasting, self-conceit, and contempt and decial of other nations, and expression of triumph over them,

should all be eliminated from that teaching, in accordance with the new more truly refined and civilized spirit of humanism, which is manifesting itself in the higher thought and feeling of the nations as a reaction against the horror of the senseless butchery of the Great War.

Educational institutions should not be subservient to political jingoism, but should aspire to guide politics into the path of righteousness. The scientist-priest, the custodian of the spiritual power, ought to guide, nay, to command and compel, the ruler-soldier, the repository of the temporal power, into the right uses of that political power. All such institutions, therefore, should regard it as a sacred duty to help forward, to the best of their ability, this most desirable change of tone and teaching. Here comes the use of well-planned religious instruction as the most potent instrument for the moral regeneration of mankind. Humanism, inter-nationalism, inter-religionism go together.

Men, according to their temperaments, may, with their head, either admire great military heroes and conquerors of history, or

condemn them as predaceous marauders and butchers; probably none will offer reverence to them. But there are few who will not offer reverent homage, with their heart, to those truest and greatest educators of mankind, by precept and by example, whom we know as the Founders of the great Religions, the reproclaimers and illustrators of the One Eternal Truth of the Unity of all, and of the Beauty and Goodness of the concomitant Love and Sympathy and Self-sacrifice for one another.

Genuine educators, who realize their high spiritual duty to be the missionaries of the Supreme Spirit on this earth, who spend themselves in constant endeavour to uplift their fellowmen to the plane of righteousness, and help to usher in anew and maintain the era of peace on earth and goodwill among men, cannot do better than give to the teaching of the Essentials of Universal Religion, by example as well as by precept, a foremost place in their courses of instruction to the younger generation, and inculcate in their hearts the habit of seeking and practising "In Essentials, in Principles, in great things—Unity; in

non-essentials, details, small and superficial things—Liberty; in all things—Charity”.

THE GOLDEN MEAN BETWEEN THE TWO EXTREMES. In the minds of some individuals, and among some sections of communities, or even perhaps among a very large portion of a whole very numerous nation, there may be revolt against religion. If newspaper reports be true, the governing power in Russia has set itself to abolish religion from the face of that country. But this is sometimes denied also. It is also reported that great masses of the people are clinging to their ikons and their churches, and refuse to part with them despite grievous persecution. All this only means that revolt against religion, as commonly understood and practised, may be local and temporary, due to special causes, as reaction against priestcraft and abuse, but that permanent eschewal of it is impossible.

The poet complained that the world is too much with us night and day. Thoughtful Asiatics have good reason to complain that so-called religion has been interfering with our lives, private and public, far too much. But we also see that law, and science often

misapplied by law, are now trespassing excessively upon our daily life and into our very homes, from birth to death, and that almost greater horrors are being perpetrated in the name of science, art, and law, than ever were in the name of religion.

Especially is so-called "law" much too much with us, in our private as well as public life. Every human being in a "civilized" country to-day (and the more "civilized" it is, the more is this the case) goes about in constant fear for his pocket and his liberty, through fines and jails, if not also for his life through the gallows, as a consequence of a chance infringement of any one of a thousand local, special, general, municipal, sumptuary, social, fiscal, executive, procedural, substantive, civil, criminal, etc., laws, which envelop his life as the tentacles of an octopus its victim. And the "public servants" ("servants" forsooth!, "masters" and "monarchs of all they survey" rather!), of a hundred departments of the "benevolent" state are ever on the watch to grab a victim, with, and quite as often without, even the merest technical cause. The behaviour of the "myrmidons of law" is

now much more arrogant and troublesome than that of the "myrmidons of religion". A western statistician has calculated that one out of every ten, another that one out of every seven, human beings in a country like England passes through the clutches of one penal law or another, and pays a fine or serves a term in jail. Surely this cannot be a mark of health in a civilization. Too much religion kills God, the God in Man, enslaves him to superstition, instead of bringing him Freedom from all fear. Too much law kills peace of mind and body, enslaves man to bureaucraft and expertcraft, instead of giving him ordered liberty.

All this only means that excess of even a good thing is bad. Indeed, it may well be said that excess is the one sin of all sins, and the following of the middle course the one virtue, in all departments of life. The way that the Buddha taught is expressly and particularly known as the *Majjhima Patipadā*, the Middle Path. One of the treatises of his contemporary, Confucius, is entitled, "The Doctrine of the Mean", (the actual compilation of which is ascribed by tradition to his

grandson, Kung Kei). A Samskr̥t proverb says :

Āshrayén madhyamām vṛttim aṭi sarvaṭra
varjayeṭ.

(Follow the middle course ; avoid extremes.)

Kṛṣṇa expounds it thus :

N-āty-ashnatas tu yog-ostī, na cha-ikāntam
anashnataḥ,
Na ch-āṭi-svapna-shīlasya, jāgrato n-āṭi ch-
Ārjuna !
Yukt-āhāra-vihārasya, yukṭa-cheshtasya
sarvadā,
Yukta-svapn-āvabodhasya yogo bhavaṭi ḍukkhā-
hā. (G.)

• (He who avoids extremes in feed and fast,
In sleep and waking, and in work and play,
He winneth yoga, balance, peace, and joy.)

As the teaching of Buḍḍha is known as the *Majjhīma Patipadā*, so the Jaina way, taught by Mahāvīra Jina, is known as the *An-ekānta-vāda*, the Doctrine and the Way of Non-extremism.

Ēkēn-ākārshanti, shlaṭhayanṭi vastu-ṭattvam
iṭareṇa
Aṇṭena, jayaṭi Jainī nṭīr manṭhāna-nētram
iva gopī.

(*Amṛta Chandra Sari*).

(E'en as the dairy-maid, pulling and slacking
The two ends of the churning-string by turns,
Gets out the golden butter from the milk,

E'en so the sage, working alternately
 At both the two inevitable sides
 Of every question, finds the perfect Truth.)

Muhammad enjoins the same :

Lā ṭa'ṭadu inn-Allāhā lā yohibbul ma'ṭadīn. (Q.)
 (God loves not those who go beyond due bounds.)
 Khair-ul-umūrē ausaṭohā (H.)
 (All acts are good but in the mid degree).

Every question has "two inevitable sides"
 because :

Sarvam dvandva-mayam jagat.
 Sarvāni cha dvandvanī (U.)
 Dvam-dvair-ayojayaṭ ch-émāh sukha-duḥkha-
 dibhih prajāh. (M.)

(The world is made of pairs of opposites.
 All things occur in pairs of two and two.
 The Maker fused duality in all,
 Sorrow and joy foremost of all these pairs.)

Min khālaqna kulle shayīn zaujain. (Q.)
 (I, the Supreme and Universal Self,
 Have made all things in pairs of spouse and
 spouse).

Ishq-bāzi mī kunaḍ bā khwesh-ṭan ;
 Shuḍ bahānā dar-miyāné mard o zan. (S.)

(To play at Love the better with Him-Self
 He put on separate masks of man and wife.)

Sa Ēkāki n-āramaṭa ; Sa Āṭmānam dvē-dhā-
 pāṭayaṭ ;
 Paṭish-cha paṭnī ch-ābhavaṭ ; āpayāto wai ṭaw-
 anyonyasya kāman sarvān. (U.)



(Lonely He felt, and all unsatisfied ;
 So into Two He did divide Him-Self,
 To have a Play-mate ; Man and Wife He was ;
 All wishes of each other they fulfil).

Chitta-nadī nām-obhayaṭo vāhini,
 Vahaṭi kalyāṇāya, vahaṭi cha pāpāya. (*Yoga-*
bhāṣya).

(The mind-stream in two rival currents flows,
 Heading to virtue and to vice it goes.)

Bahr-e-talkh o bahr-e-shirīn ham-enān,
 Dārmiyān 'shān barzakh-é lā-yubghiyān. (S.)
 Qāyaman bil qist. (H.)

(Oceans of Sweet and Bitter rush abreast,
 Between them rests the razor-line of Rest.
 The Being of Godhead rests amidst the pairs.)

Yathā shīṭ-oshṇayor madhyé
 n-aiv-aushṇyam na cha shīṭatā,
 Tathā sthīṭam padam śāntam,
 Madhye vai sukha-ḍukkhayoḥ. (*M.-bh.*)

(There is a middle point, nor hot nor cold,
 On the two sides of which spread cold and heat ;
 So of the Middle point where there is Peace,
 On the two sides surge seas of Pain and Joy.)

Té dvam-dva-moha-nirmukṭā bhajanṭe Mām
 dṛḍha-vratāḥ.

Dvam-dvair-vimukṭāḥ sukha-ḍukha-saṅgnair-
 Gachchhanṭ-yamūdhāḥ paḍamavyayam ṛat. (G.)

(They who love Me with steadfast mind alone
 Can cross this glamour of Duality,
 And they who rise above this Dualness
 Alone can know Me as the On(e)ly Truth ;
 Crossing beyond this ever-battling pair
 Of joy and sorrow, mind now proud now low,
 Elation and depression, they attain
 The state of Peace that knows not any change.)

The fact of this all-permeating duality is signified pre-eminently by the very names, in opposed pairs, given to God in Islām as well as Vaidika Dharma. He is Al-Awwal and Al-Ākhir, Aḍi and Anṭa, First and Last, Alpha and Omega; He is Al-Bāṭin and Az-Zāhir, Avyakṭa and Vyakṭa, Inner and Outer, the Un-manifest and the Manifest, the seed of the tree and the tree of the seed; He is Al-Bāḍī and Al-Jāmi, Srashtā and Samhartā, the Spreader-out and the Gatherer-in; He is Al-Muhiyy and Al-Mumit, Bhava and Hara, the Giver of Life and the Giver of Death; Al-Muzil and Al-Hāḍī, Māyī and Ṭāraka, the Misleader, Tempter, Degradator, Tester, and also the Guide, Leader, Teacher, Rector; Al-Qahhār and Ar-Razzāq, Ruḍra and Shiva, the Angry Overwhelmer and the Auspicious Nourisher; Al-Ghazzāb and Al-Ghaffār, Yama and Kshamā-vān, the Punisher and the Forgiver; Al-Jabbār and Al-Karīm, Ghora and Ḍayālu, the Severe and the Compassionate; Al-Jalīl and Al-Jamīl, Shāstā, Prabhu, Īshvara, and Maḍhu, Maḍhura, Sundara, Kāṇṭa, the Lord, Ordainer, Sovereign, Awesome, Terrible, and the Beautiful, the Beloved, the Friend of All.

Confucius declares to this effect :

Yang and Yin, male and female, strong and weak, rigid and tender, heaven and earth, sun and moon, thunder and lightning, wind and rain, cold and warmth, good and evil, high and low, righteousness and humaneness . . . the interplay of Opposite Principles constitutes the universe.¹

The Greek philosopher Heraclitus said, "God is Day-Night, Winter-Summer, War-Peace, Repletion-Want."

Har kamâlê râ zawâlê. (Persian proverb).

(Every virtue has its vice.)

Subût-i-shay ba zidd-i-shay. (Persian philosophical maxim).

(Each thing is proven by its opposite.)

Omnis determinatio est negatio.

(All determination is negation of the opposite.)

Sarv-ârambhâ hi ḍoṣheṇa dhūmen-âgnir-iv-
âvṛtâh. (G.)

(As fire doth carry smoke within itself,
So every action carries a defect.)

- 、 Life is a perpetual exercise of choice between endless pairs of rival ills. Right choice, which will, in any given time, place, and circumstance, bring most happiness and least pain, which will reconcile antagonisms, is the choice inspired by the Spirit which

¹ Suzuki, *History of Chinese Philosophy*, pp. 15-18.

stands permanently in the Middle between the two extremes of Nature, impartially "tastes all things, and holds fast that which is good, most good, *vis.*, It-Self", and always avoids excess. Such seems to be the teaching of all religions as well as all sciences.

THE NEED FOR SCIENTIFIC RELIGION. Religion is as necessary as science. As said before, so long as human beings suffer from and fear pain and death, and look before and after, and think about such things, so long will the human heart and head will demand, and will not be denied, the solace that only religion can give. When anguish wrings the heart, then we overwhelmingly realize that it shall not profit a man anything if he gain the whole world but lose his own soul. If they are not given true and scientific religion by the philanthropic and the wise, men will inevitably swallow the false and superstitious religion given to them by priestcraft.

If it be true, as it obviously is true, that the human heart has an ineradicable conviction that there *is* something beyond this life, and yearns to know about it and its relation with this life; if it be true, as it evidently is true,

that science is for life, and not life for science ; then surely man cannot and will not accept as final the view that the present conflict between science and religion is incurable. Such a view means that Truth is self-contradictory, that science is not consistent in all its parts. But this cannot be. It must not be. Truth, Science, *Veḍa*, *Haqīqat*, *Ma'rifat*, Gnosis, *Jñāna* (all meaning the same thing) must be all-inclusive, all-explaining, all-reconciling. Otherwise, it is not truth. This common conviction shows forth from behind the most hostile-seeming words.

The man of modern style piques himself on eating, drinking, bathing, sleeping, dressing, housing, travelling, doing all things in short, in the name of science and law. The man of older style has been trying to do all these same things in the name of God and religion. Yet the two modes are not antagonistic, not even really different. "In the name of God" means, among other things, "in the name of God's Nature," and, therefore, of the laws of that nature in *all* its departments, physical as well as superphysical or psychical ; whereas "in the name of science and law" means, at

present, "in the name of the laws of only the physical department of Nature as recognised and utilised in man-made law". Science, in the limited sense of physical science, is imperfect religion, is one part of religion. Religion, in the full sense, is larger science, is the whole of science. We owe debts and duties not only to our own and our fellow-creatures' physical bodies, but also to the superphysical. The rules of religion, *i.e.*, of the larger science, enable us, at least ought to enable us, to discharge all these wider debts and duties. Religion has been described as "the command or revelation of God". This only means, in other words, "the laws of God's Nature," as revealed to us by the labours, intellectual, intuitional, inspirational, of the seers and scientists of all religions and all nations.

We have heard of the three R's long enough. This fourth R, of genuine religion, is more important than them all, and ought to be added to them everywhere, in every school and college. But it has to be carefully discovered and ascertained first. It behoves all sincere educators to help in this work by applying the scientific method of ascertaining agreements

amidst differences. What are the elements common to the great living religions? What are the agreements between them?

We may also call that method, in terms of the democracy in vogue at present, the method of majority-rule. Those truths which all the great living religions vote for—they should be prominently taught to the younger generation.

Some people, bewildered by the rival bigotries, fanatic cries, and bitter hostilities, indulged in by misguided persons, in the name of religion, ask what right have we to impose such evil things, such prejudices that make for ill-will between man and man, upon our children. If religion were dispensable, the question might be answered readily in the negative. But it is not dispensable, as indicated before. We have therefore to answer the question by saying that we have as much right, nay, as much imperative duty, to teach religion as we have to teach arithmetic, geography, history, science. Nay, again; more right and duty; for these other things, however desirable, however useful, are not so indispensable for comfort of soul. We teach

these other things to our children for their good, out of our love for them. And we try to teach what we have ascertained to be good and true and useful, by our best lights. If we make mistakes, it is because we are human and liable to err. Because food now and then disagrees, we cannot stop all eating. We must make only greater efforts to ensure its healthiness of quality and quantity. So in Religion we must make the greatest efforts to ascertain what is most indubitable, most in accord with the best science, and, more than all else, is most approved and agreed in by all concerned. This is the very and only way to allay those dazing cries and bigotries and hostilities.

AGREEMENT OF RELIGIONS. That there is agreement between the great religions, that all teach the same essential truths, their promulgators themselves are all agreed. We have their clear assurances on this point.

The *Upanishads* say :

Gavām anēka-varṇānām kshīrasy-āṣṭy-ēka-varṇaṭā.

Kshīra-vaṭ pashyaṭé Jñānam, linginas tu gavām yaṭhā. (U.)

(Cows are of many different colours, but
The milk of all is of one color, white;
So the proclaimers who proclaim the Truth
Use many varying forms to put it in,
But yet the Truth enclosed in all is One.)

Jāma-é saḍ-rang z-ān khumm-é safa
Sāḍa o yak-rang gashtah chūn ziyā. (S.)

(Jesus put many cloths of many hues
Into one jar, and out of it they came
With all their hues washed off, all clean and
white,
As seven-colored rays merge in white light.)

Kṛṣṇa says, and not once but twice :

Mama varṣm-ānu-varṣantē manushyāh, Pārṭha !,
sarvashah. (G.)

(To but One Goal are marching everywhere,
All human beings, though they seem to walk
On paths divergent; and that Goal is I,
The Universal Self, Self-Consciousness.)

This is the one far-off, yet also always very
near, divine event to which the whole
creation moves perpetually.

Kung-fu-tse (Confucius) was a younger con-
temporary of Lao-tse. Buddha lived and
taught in India, the younger sister of China, in
those same days. China has adopted Buddha
together with Lao-tse and Confucius as her
trinity of great Teachers.

Confucius says :

" I only hand on ; I cannot create new things.

Buddha speaks of past and future Buddhas who reveal the same fundamental truths again and again for the benefit of humanity.

Christ says :

I come not to destroy the law or the prophets, but to fulfil them. (B.)

Kṛṣṇa says that the teaching he is giving to Arjuna was given by Vivasvān to Manu, by Manu to Ikshvāku, and by many Ṛshis, age after age.

Muhammad says :

Innahū la-fi zubūr il-awwalīn ;
Le kullē qaumin hād ;
Lā nofarriqo bainā ahādīm min rusuleh ;
Wa mā arsalnā min qablikā mir-rasūlin illā
nūhi ilaihe annahū lā ilāhā illā Anā, fa'-
budūn. (Q.)

(This that I am now uttering unto you,
The Holy Qurān—it is to be found
Within the ancient Seers' writings too ;
For Teachers have been sent to every race.
And aught of difference we do not make—
For disagreement there is none twixt them—
Between these Prophets. All that have been
sent,
Have been so sent but One Truth to proclaim—
" I, verily the I Al-One, am God,
There is no other God than I, the Self,
The Universal all-pervading Self,
And It alone should be adored by all ".)

The Qurān makes this further quite unmistakable :

Wa mā arsalnā mir-rasūlin bi-lessāni qaumeht.

Wa kazalika auhainā ilaika Qurānan A'rabi-yal
lefunzera umm-al-qorā wa man haulahā . . . Wa lau
ja-a'lnaho Qurānan a'jamiyal la qālū lau la fussilat
āyātohu. (Q.)

(Teachers are sent to each race that they may
Teach it in its own tongue, so there may be
No doubt as to the meaning in its mind.
An Arabic Qurān is thus revealed,
That Macca and the cities round may learn
The Truth with ease, put in the words they
know.

For had we made them in a foreign tongue
They surely would have made objection thus—
" Why have not these revealings been made
clear ? ")

The obvious significance of this remarkable text is that the essentials are common to all religions ; that Truth is universal and not the monopoly of any race or teacher ; that non-essentials vary with time, place, and circumstance ; that the same fundamental truths have been revealed by God in different scriptures, in different languages, through different persons born in different nations.

And the Prophet adds the positive counsel :

Kul ṭa'lau elā kalemaṭin sawāim bain-anā wa
baina-kum. (Q.)

(Let all of us ascend towards, and meet
Together on, the common ground of those
High truths and principles which we all hold.)

So too does the *Veḍa* :

San-gachchhadhvam, sam-vaḍadhvam,
Sam vo manāmsi jānaṭām. (V.).

(Walk ye together on the Path of Life,
And speak ye all with voice unanimous,
And may your minds all know the Self-Same
Truth.)

Christianity, through the mouth of Justin
the Martyr, declares :

Whatever things have been rightly said, among
all men, are the property of us Christians.

Sōfis have said :

Faqat ṭafāwaṭ hai nāma hī kā
Daṛ asl sab éka hī haiṇ, yāro !
Jo āb-i-sāfi ke mauj mén hai
Usī kā jalwā habāb mén hai.

(But the names differ, beloved !
All in Truth are only one !
In the sea-wave and the bubble
Shines the lustre of one Sun !)

Indeed only the names, the words, differ.
The thing meant is the same. Allāh means
God, Akbar means greatest ; Īshvara or Ḍeva
means God, Parama or Mahā means greatest ;
Allāhu-Akbar literally means Param-Ēshwara

or Mahā-Deva. The Zoroastrian Ahura-Mazdāo, equivalent to the Samskr̥t Asura-Mahān, also means the wisest and the greatest God. Rahīm and Shiva both mean the (passively) Benevolent and Merciful ; Rahmān and Shaṅkara both mean the (actively) Beneficent. Dāsa and Abḍ both mean the servant ; Qāḍir and Bhagavān both mean Him who is possessed of *Quḍrat*, *Bhaga*, *Aishvarya*, the Almighty ; Bhagavān Dās is absolutely the same as Abḍul-Qāḍir, the Servant of God the Almighty.

Such is a preliminary illustration of the fact that only the languages of the several religions differ, and that the ideas meant are indeed the same.

THE JOY OF AGREEMENT. To some minds at least, the work of pursuing and discovering and clasping to their heart such agreements is a great joy, and the opposite process of dwelling upon the differences alone, a sheer pain.

As the Sūfis say :

Khush-tar ān bāshad ke sirré ḍil-barān,
Gufta āyad dar hadīse dīgarān.

(It is a great delight to find
One's own thought in another mind.)

As the *Bhāgavata* says :

Iti nānā prasankhyānam tat̥tvānām kavibhih
kr̥tam ;
Sarvam nyāyāyam yukti-mat-ṭvāt, viduṣhām
kim asāmpratam.

(In varying ways the sages have decried
The same unvarying and essential truths ;
There is no real conflict twixt them all ;
The knowers know the way to reconcile.)

The most beautiful face cannot see and appreciate its own beauty until it looks into a mirror. As the Sūfis say, God had to look into the mirror of Non-being, *a'dam*, *a-sat*, *shūnya*, in order to behold and realise the infinitely varied beauties that lay hidden in Him-Self. *A'yniyat-i-haqiqi*, *Ātm-ādvaita-sattā*, the Truth of the Self's Oneness, Ownness, is realised only by means of *Gḥairiyat-i-éṭabārī*, *Itar-ābhāsa*, *Dvaita-miṭhyāṭva*, the Falsehood, the Illusion, of hypothetical, suppositional, Otherness.

Dar āyīna gar-che khud-numāi bāshad,
Paiwasta ze khwēsh-tan judāi bāshad,
Khud rā ba libās-i-ghair dīdan a'jab ast,
K-m b-ul-a'jabī kār-i-Khudāi bāshad. (S).

(The vacant looking-glass doth show the Self,
Yet in that Self there is an Otherness !
Marvel ! In mask of Other to see Self ;
This shining miracle of miracles
Than God's Own Self None-Other can
achieve !).

The Play, *Krīḍā*, *Lālā* and *Lahw*, of God is an Inter-play of Love, *Ishq-bāzī*, *Rāsa-līlā*, between God's Self and His reflected image, an Other, the same yet not the same, indeed reversed. We cannot realise the full significance of our own thoughts until we see them reflected in another mind. That is why speakers wish to be heard, authors wish to be read, artists wish to be appreciated, by others. To cognise an idea through the veil of one language only, is to see it with one eye only, as it were, from one standpoint, in one perspective only. To see it through another language also, is to see it with both eyes, from many angles of vision, through a stereoscope. A new fullness of meaning breaks out from the two sets of words, and stands forth in clear relief, almost independent of all words. Communion between two friends brought up in two different cultures, but able to realise the underlying identity of the spirit of refinement and enrichment of life, is more interesting than that between friends brought up in the same culture. It has the charm of a more diverse-sided novelty, of travel in a new country, full of friendly hospitality, with

scenes, foods, drinks, dresses, manners, flowers, fragrances, as beautiful, as tasteful, as delicious, as gracious, as those of one's own, yet also different. That is why God's L-one-ly Self, to vary the mono-tony broke forth into infinite multi-tony.

But underneath, soaked through and through, permeating, pervading, holding fast together, all that Multitude, remains ever the Unity. This is the One Fact to be remembered always.

"In China, when strangers meet, it is the custom for each to ask his neighbour, 'To what sublime religion do you belong?' The first is perhaps a Confucian, the second a Taoist, the third a disciple of the Buddha. Each then begins a panegyric on the religion *not* his own; after which they repeat in chorus, 'Religions are many, reason is one, we are all brothers'."¹ The critic of one temperament will exclaim, "Hypocrites!"; of another, may burst out, "Old fogeys, marionettes, idiots!"; of a third, unfortunately rarer perhaps, to day, would say, "Just and

¹ J. Estlin Carpenter, *The Place of Christianity in the Religions of the World*, p. 60.

courteous!". Experts of different sciences, of different arts, wedded and loyal and faithful each to his own favorite, can yet admire, nay, reverence, if they are real and thoughtful experts and not bumptious quacks, the same common factor of genius, skill, unremitting application, manifesting in all. The poet has well said :

| Mockery is the fume of little hearts,
| And noble manners come from noble minds.

And again,

| Let knowledge grow from more to more
| But more of reverence in us dwell,
| For fear divine philosophy
| Should shoot beyond her mark and be
| Procure to the lords of hell. (TENNYSON.)

" 'The teaching of sects,' said Lu Shun Yan, a distinguished Buddhist scholar, 'is not different. The large-hearted man regards them as embodying the same truths. The narrow-minded man observes only their differences'." . . . "The wisdom in all ages, entering into holy souls, maketh them friends of God, and prophets".¹

Tafraqā dar nafs-i-haiwāni buwāḍ ;
Rūh-i-wāḥid rūh-i-insāni buwāḍ. (S.)

¹ *Ibid.*

(Separateness, difference, exclusiveness
 Characterise at once the animal mind;
 The soul of Oneness is the soul of man,
 The soul of all-inclusive sympathy,
 Of unity and of non-separateness.)

The Arabic-Persian word for man, *insān*, (from *ins*, *uns*, sympathy), means etymologically 'the friend of all,' 'the lover of his kind,' the 'gentle-man'. So the Samskr̥t word *ārya* (from *ṛ*, to go) means 'the person to whom others, when trouble befalls them, go for relief,' 'he who is approached for help'.

Sarva-bhūteṣhu yen-aikam bhāvam avyayam
 ikṣatē,
 Avibhaktam vibhakteṣhu taj-jñānam sātṭvikam
 smṛtam.
 Prthaktvēna tu yaj-jñānam nānā-bhāvān prthag-
 vidhān,
 Veṭṭi sarvēṣhu bhūteṣhu taj-jñānam vidḍhi
 rājasam. (G.)

(Through all forms whatsoever runs One Life,
 Immortal, making indivisible
 All those that seem divided endlessly—
 The higher, *sātṭvik* 'wisdom' seeth thus.
 But that which takes the separate-seeming many
 As many only, separate for ever—
 That sight is of the lower *rājas* 'mind'.)

THE ESSENTIAL AND THE NON-ESSENTIAL.
 That all the creeds and practices, all the
 parts, of any religion, are not equally
 important, not essential, is patent. All

religions themselves make distinctions between the obligatory and the optional, the *mohkamāt* and the *mushābihāt*, the *niṭya* and the *kāmya*. That duty varies with time, place, and circumstance, is also plain, and is plainly stated too in all religions.

Dēsha-kāla-nimittānam bhedair-dharmo vibhid-
yātē;

Anyo dharmah sama-sṭhasya vishama-sṭhas-
ya ch-āparah. (*M.-bh.*)

(Changes of time and place and circumstance
Always cause changes in the duties too.
The law for men is one in time of peace
And quite another in calamity.)

Muhammad also has said :

Inna-kum fi zamānin man ṭaraka min-kum
a'shra mā omera behī halaka ; summā yaṭī-
zamānun man a'mela min-hum be-a'shra
mā omera behī naja. (*H. Tirmizī*).

(Ye now are in an age in which if ye
Shirk even one-tenth of what is ordained
Ye will be ruined. After this will come
A time when he who will do e'en one-tenth
Of what is ordered now will be redeemed.)

The greatest of all Sūfī writers, Maulānā Jalāl-uḍ-ḍīn Rūmī, has used strong language in distinguishing between the essentials and the non-essentials of religion. Describing the purpose of his work, the famous *Masnawī*,

which is accepted by the Musalmân world generally as next to the Qurân itself in holiness, he says :

Man ze Qurân maghz râ bar-dâshţam,
Uşţukhân râ bar sagân andâkhţam. (S.)

(The marrow from the Qurân have I drawn
And the dry bones unto the dogs have cast.)

Jesus has a similar saying about "casting pearls" before those as yet unable to appreciate them. Kṛṣṇa condemns in very plain terms those who are always harping upon outer ritual and neglecting inner wisdom.

Yâm imâm pushpitâm vâcham pravaḍantya-
avipashchitâh
Veda-vâda-ratâh, Pârtha !, n-anyaḍ-asţ-iti vâḍi-
nah. (G.)

(They who are always praising Vedic rites
And ceremonies, saying there's naught else
Worth thinking of, are very foolish men.)

Even the benevolent Masters have to use strong, almost harsh, language, now and then, when it is necessary to shake very heavy inertia !

THE NATURE OF RELIGION. But in order to make our investigation, very brief and merely suggestive as it must be here, somewhat systematic, we should try* first to

ascertain, even though only rapidly, the nature of what is called religion.

The word religion, which is in use in the Christian world, is derived from Latin words (*re* and *legere*, or *ligare*) which mean "to bind" "back"; that is to say, it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties, and binds them all also to God, endeavouring to lead them back to God—from whom their disposition makes them stray away again and yet again, in too eager following of the objects of the senses—and to keep their minds fixed on that Supreme Principle of Unity amidst the press of all their daily work, in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another by the common bond of God, the all-pervading Self, is the power to give birth to, and to nourish and maintain, a high civilization. The corresponding Vedic word is *Dharma*, from *Dhr*, to hold and bind together, which has exactly the same significance. The word *Islām* has a profound and noble meaning which is, indeed, by

itself, the quintessence of religion. Derived from *salm*, peace, *shānfi*, it means the "peaceful acceptance" of God, the calm resignation and "surrender" of the small self to the Great Self, the letting out of egoism and the letting in of God; "Thy will be done, O Lord! not mine"; whence only the mind, the heart, at peace with itself and with all the world. This is the essence of Christianity also; and Christos means the "anointed," the "bathed in Divine Wisdom," whence only the replacement of the small self by the Great Self. So *Vaidika-Dharma* etymologically means the Religion of Knowledge; and *Sanātana-Dharma* means the Nature, the Way, of the Eternal Self. The other Islāmic name for religion is *Mashab*, which means the "Way," i.e., the Way of Righteousness, the Path to God and Happiness. *Dharma* is also a triple Way subdivided into three intertwining *Mārgas* or Paths, of Knowledge, of Devotion, of Works. Buddhism, as we have already seen, also describes itself as the Middle Path, and, again, in greater detail, as the *Ashtānga Ārya Mārga*, the Noble Eightfold Path. Christ has also said: "I am the Way, the Truth, and the Life."

Shinto, (the word is said to be Chinese), the ancient religion of Japan, now practically merged into Buddhism, is *Kāmi-no-michi*, (in Japanese) "the Way of the Spirits," "the Divine Way," "the Way of God". *Kāmi* are the indwelling spirits—all sparks of the One Spirit. The name of the religion given by Lao-tse to China is *Tao*, which, again, means the "Way". In every case what is meant is the Way which leads to happiness, to peace, to freedom from bondage to doubts, freedom from fear of pain and death, by leading to the God within, *i.e.*, to the realisation of the identity of the individual with the Universal Self, whence illumination and assurance of Immortality. We have seen before that so long as men fear pain and death, so long will they necessarily crave religion. It is the climax of religion itself which, by proving that all our pain is self-inflicted and by annihilating the fear of annihilation, can abolish the need for religion. When man has found God, his own Eternal and Infinite Self, and has thrown away his smaller self, he has himself become the Life, the Truth, the Way, and no longer needs any other way to God.

THE THREE ASPECTS OF RELIGION. We may distinguish three main parts or aspects in all the great religions. In the Vaidika Dharma, they are expressly mentioned: the *Jñāna-Mārga*, the *Bhakti-mārga*, the *Karma-mārga*. Generally corresponding to these are the *Haqiqat* or *Aqāyad*, the *Tariqat* or *Ibādāt*, and the *Sharīyat* or *Mā'milāt* of Islām. *Gnosis*, *Pietas*, and *Energeia*; the way of Knowledge or Illumination or Gnosticism, the way of Devotion or Pietism or Mysticism, the way of Rites and Ceremonies and Works of charity—these seem to be similarly distinguished in Christian theology, and to have the same significance. In the Buddhist Eightfold Path, the three most important, under which the other five may be classified, are Right Knowledge, Right Desire, and Right Action—*Samyak-ḍṛshti*, *Samyak-saṅkalpa*, *Samyak-vyāyāma*—which are the same things as the three Vaidika Mārgas. The Jaina teaching is the same:

Samyag-darshana-jñāna-chāritryāṇi Mokṣha-mārgah. (Umā-swāṭi, *Ṭattv-ārtha Sātra*.)

(The Way to Liberty is Right Desire, Right Knowledge, and Right Conduct—three in one).

Darshana here stands for *ichchhā* or *bhakti* and *chāritrya* for *kriyā* or *karma*.

In these three words, knowledge, desire, action, *jñāna*, *ichchhā*, *kriyā*, or *ilm*, *kḥwā-hish*, *fa'l*, or *a'rf*, *irāda*, *a'mal*, we find indicated, in terms of psychological science, the reason why all religions have this three-fold nature. The human mind has three aspects. Human life is one incessant round of conscious or sub-conscious knowings, wishings, and doings. Only if we know rightly, wish rightly, and act rightly, can we secure happiness for ourselves and our fellow-creatures. Religions teach us what are the most important items under each of these three heads, and how we may secure them.

Civilizations are also, correspondingly, made up of bodies of knowledge, science, learning, of special tastes, aspirations, ruling passions, and of characteristic ways of living, behaviour, forms of enterprise. The larger, the more varied, the more carefully ascertained the knowledge; the nobler, the more aesthetic and artistic, the tastes and aspirations and emotions; the more refined the ways of living and the more humanitarian

and wide-reaching the enterprises and activities—the greater and higher the civilization.

Thus does the quality of every civilization depend upon its working out of the threefold principles of its religion.

THEIR RELATION TO EDUCATION. Educationists also have always to bear in mind the fact that the pupil is a unity of intellect, emotion, and physical body, and that that education only is good which informs the intellect with useful knowledge, disciplines the emotions and the will into a strong and fine character, and trains the body into hardy health, active strength, and handsome shape.

This trinity is also good, nay, very necessary, for educationists to bear in mind for another vital purpose, if the indications in the old books be right. In modern educational theory and practice, while, no doubt, some valuable additions have been made, in the way of tests of *degrees* of intelligence, attention does not seem to have been equally given to the testing of the *kinds* of intelligence, *i.e.*, of temperaments; whether the element of knowledge predominates in the pupil, or of action, or of

desire. Yet without such testing, the secret of the discovery of the vocational aptitude of the student, and of appropriate education and subsequent proper fitting into society, is not likely to be found. Expert details not unoften swamp vital principles, in science as well as in religion.

THE WAY OF KNOWLEDGE. The *Haqāyaq*, basic 'truths,' *Daqāyaq*, 'deep' things, *Ma'arifāt*, the 'knowledges,' *A'qāyaq*, 'beliefs,' which form the object of the *Jñāna-kānda* of Religion are but few. Nay, there is but one ultimate Truth. The errors are numberless. There is but one straight line, the shortest distance, between two points. The curved lines between them are beyond count. All that is true and right in knowledge, in feeling, in conduct, is but corollary of the one Truth. The whole of geometry is pre-contained in the definitions, the postulates, the axioms. A Samskr̥t verse says that the whole of arithmetic is contained in the rule of three.

Sarvam śrai-rāshikam pāti.

And the whole of religion, the whole of philosophy, the whole of science, is

contained in the Rule of Three also, the Trinity-in-Unity, God-Nature-Man.

1. GOD. The one basic Truth of truths is that Man is in essence one with God ; that Nature is God's Nature, the unchanging Self's ever-changing garment ; that the meaning and purpose of life is that God has forgotten himself into man, and that man should remember himself into God again ; that Spirit has entered into, put on body of, more and more dense Matter, along the Path of *Pravṛtti*, Pursuit of sense-objects, *Av-āroha*, *Qaus-i-Nazūl*, the Arc of Descent, and has to rise again to It-Self along the Path of *Nivṛtti*, Renunciation, *Āroha*, *Quas-i-Urūj*, the Arc of Ascent ; that Allah, the Universal Self, has individualised It-self, has superimposed upon Its true *Ayniyat-i-haqiqī*, *Shuddh-āḍvaitatā*, an illusive *Ghairiyat-i-ētabārī*, *Mithyā-itaratā*, that Brahma, *Param-ātmā*, *Kṣudrā-i-murakkab*, 'All-including God,' has imagined Itself by *Māyāvic* will into Jīva, *Jiv-ātmā*, *Kṣudrā-i-muayyan*, 'particularised god,' and has to realise Itself as Universal Self again. All the religions state this Truth, in different ways, and also say that it is very simple, yet very difficult,

too, to realize—because we are too strongly interested yet in errors, and do not wish to turn to the Truth.

As the Sūfis say :

Chist dunyā ? Az Khudā ghāfil shudān ;
 Nai ke ma'ash o nuqra o farzand o zan.
 Na gum shud ke rūy-ash ze dunyā be-ṭāft
 Ke gum-gashṭāe khwēsh rā bāz yāft.
 Na koi pardā hai uske dar par,
 Na rūye raushan naqāb mēn hai,
 Tū āp apnī khudī se, ai dīl !,
 Hijāb mēn hai, hijāb mēn hai ! (S.)

(The world is but forgetfulness of God ;
 It is not wife and child, silver and gold.
 Who from this world did turn his face away,
 He was not lost ; indeed, instead, he found
 His long-forgotten and lost Self again.
 No bar guards His palace-gateway,
 No veil screens His Face of Light—
 Thou, my heart !, by thine own self-ness,
 Art enwrapped in darkest night.)

Kṛṣṇa says the same :

Manushyānām sahasreshu
 Kashchid yaṣṭi siddhayē.
 Shradḍhā-mayo-yam purushah
 Yo yaṣṭ-shradḍhah sa ēva sah.

(One here, one there, from among myriads,
 setteth
 Forth on the quest of Me, hidden in all !
 But he who seeketh Me with heart resolved,
 He surely findeth Me, his inmost Self !)

Ye cannot serve God and Mammon both. (B.)

Ham Khudā khwāhī wa ham dunyā-i-dūn ;
In khayāl-asī o muhāl-asī o junūn ! (S.)

(That thou shouldst seek for God and this
world too—

Vain is the wish, futile insanity !)

Samsāra-vāsanā-yukṭam mano baddham viḍur
buḍhāh,

Tad-ēva vāsanā-tyakṭam mukṭam it-yabhiḥi-
yaté. (U.)

(Bound by mundane desire, the mind is bound ;
Freed from that same desire, the Spirit is free.)

But,

If ye attain to God and His kingdom of righteous-
ness, all things else shall be added unto
you (B.)

Etad-ēva viditvā tu yo yaḍ-ichchhati tasya tat. (U.)

(Knowing the Truth, whate'er ye wish ye find.)

Khudā ko pāya to kya na pāyā

Khudā milā to sabhi milā hai. (S.)

(If ye find God then ye have found all things.)

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure drink, pure food, does not. Yet, at the best, the former can only cure disease, and, at the worst, creates new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food, simple though they be, are not easy to obtain under artificial conditions of life.

So, as the religions say, man having emerged from God, wanders round and round for long before he thinks of going back again to "God who is our home," nay, who is our very Self.

That the *Veḍ-anta*, the crown of the *Veḍa*, "the final knowledge," teaches this, is well known. But the Christian Scriptures also say to men :

Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you ? (B.)

The *Qurān* also says :

Wa fi anfusekum a-fa-lā-tubserūn. (Q.)

| (I am in you but, blind, ye see Me not.)

Sūfis have sung :

Bā wujūdē ke muzhdae tērā nahn o sgrab,
Safhe Masahaf pai likhā thā, mujhe mā'lūm na
thā. (S.)

(Although the great glad news of Thee is writ
Plainly upon the *Qur'in*'s holy page :
'Nearer am I to thee than thine own heart'—
My eyes blinded with selfishness, saw not !)

Sūfis declare that the well-known *Kalemā* of faith, the *Mahā-vākya*, the Logos-word, of Islām, in terms of the third person, *vis.*,

La ilah il-Allah, (Q.)

(There is no god but God),

is meant only for the younger souls who are not yet ready for the inner teaching ; and that the real *Kalemā* is in terms of the first person :

Inni An-Allāhu lā ilāha illā Anā. (Q.)

(I, verily the I, the Self, am (is) God ;

None other than the Supreme Self is God.)

This, as said before, is the one teaching that all the prophets, *ṛshis*, *nabis*, *rasūls*, *avaṭāras*, messiahs, give to the earnest and seeking souls, the *ahl-i-dīl*, 'the men of heart,' the souls who are ready to receive the *ilm-i-sīnā*, 'the doctrine of the heart,' *ḍāqāyaq*, the esoteric doctrine of the Mysteries, or *parā-vidyā*, 'the higher Knowledge,' *rahasya*, *guhya*, 'the Secret,' as it is variously named in the Vedic Scriptures. Distinguished from this is the *ilm-i-safīnā*, 'the doctrine of the page,' 'the letter,' the *apara-vidyā*, 'the lower knowledge,' which only, as yet, the younger souls, the *ahl-i-ḍaul*, 'the men that seek worldly wealth,' can apprehend and utilize.

As the Sūfis say :

Ghāyab jo ho Khudā se, alam hai usko hū kā,

Anāniyat hai jismēn, mauqā nahīn hai tū kā.

Zahidē gum-rāh kē main kis tarāh ham-rāh hūn ;

Wah kahē Allāh hai, au main kahūn Allāh hūn ! (S.)

(He who is absent far away from God—
 His heart can only say: 'God is,' somewhere;
 He who has found the Loved One in him-Self—
 For him God is not He, nor Thou, but I.
 How may I take for guide upon the Way
 One who himself away from it doth stray?
 He is content to say 'God is,' while I
 Am desolate until I 'God am' can say!)

This is only an expanded and more poetical
 version of the Samskr̥t verse:

Asti Brahm-ēti chēd vēda, paroksham jñānam
 ēva tat;
 Asmi Brahm-ēti chēd vēda, aparoksham tad
 uchyatē. (U.)

(Who says only 'God is'—he sees a screen;
 He who can say 'God am'—he, sure, hath
 seen.)

With reference to the distinction between
paroksha and *a-paroksha*, direct knowledge
 and indirect knowledge, Arabian philosophers
 have said:

Al ilmo ilmān, maṭbū'un wa masmū'; lā yan-fa
 al-masmū' eza lam yakum il-maṭbū'.

(Knowledge is of two kinds, that which is
 heard, (sama')
 And that which is felt direct in the heart;
 (ṭaba')
 The heard yields not full fruit until it comes
 Home to the soul by some experience.)

Har ke rā dar jān Khudā bi-nihad mahak
 Har yaqīn rā bāz dānad ū ze shak. (S.)

(A touchstone God hath placed in every heart ;
It separates, with surety, False from True.)

The Christian world knows this touchstone as Conscience, Intuition, the Inner Monitor, the still small Voice of God, etc. The Vaidika (now called Hindû, or better Ārya) refers to it in such expressions as :

Hṛdayēn-abhyanujñātaḥ ; Manah-pūṭam samā-
charet ; Swasya cha priyam Ātmanah ;
Kshētrajño n-abhishankatē ; Yamo dévo . . .
hṛdi sthitaḥ. (M.)

Sātām hi sandeha-padeshu vastushu
Pramāṇam-antaḥ-karāṇa-pravṛttayah.

(*Shakuntalā*.)

(That which the "heart" permits ; which the
"soul" likes ;

Which brings pure satisfaction to the "Self" ;

—In matters wrapped in doubt, to do or not—

The "inner organ" of the good is guide.)

Our knowledge is obviously of two sorts,
(1) that derived from personal first-hand
experience, a very small portion, but the
most certain, and (2) that based on the
testimony of others, far the larger portion.
In Samskr̥t philosophy, the two are called
pratyaksha and *shābḍa* or *āgama*, that which
has 'come' from others ; in Arabic-Persian,
maṭbū' and *masmū'*, also, with a slight
difference, *mā'qūlāṭ* and *manqūlāṭ* ; in Euro-
pean, direct and traditional.

L'Ilāhē al-annāsi hujjaṭain, zāhiraṭun wa bāṭinah; hujjaṭ-uz-zāhira he-al-anbiyā w-ar-rasūl; hujjaṭ-ul-bāṭina he-al-u'qūl.

(Two proofs are there of Deity, for men;
The outer is the prophets' witnessing,
The inner is our own rational mind.)

In the case of one's own intelligence and *praṭyaksha* or direct observation, again, two kinds (or rather degrees) are recognised by all. Christians speak of intellection and intuition; Vaidikas, of *sādhāraṇa-jñāna* (ordinary knowledge) and *yoga-ja-jñāna* or *samādhi-ja-jñāna*, or *prātibha-jñāna* (knowledge born of yoga, or *samādhi*, or *prātibhā*); Musalmāns, of *ilm-i-laḍunnī*, or *ilm-i-wahbī*, or *-wajḍānī*, or *-ilhāmī*, or *-kashfī*, or *-ishrāqī*, (i.e., sudden, inspirational, illuminational, risen like the Sun), and *ilm-i-kasabī*, or *-iktisābī*, or *-nasārī*, or *-istiḍlālī*, or *-mashhāyī*, (i.e., labored, argumentative, inferential, pedestrian).

The well-known Sūfī exclamations, *An-al-Haq*, *Haq-tu-ī*, *Qalab-ul-insān baiṭ-ur-Rahmān*, are exact equivalents of the Upanishat utterances, *Aham Brahma*, *Ṭaṭ ṭwam asi*, *Ēsha ma Ātmā anṭar-hṛdayé*, *Hṛḍi ayam ṭasmād hṛḍa-yam*; "I am the True, the Real, Brahma, Haq; That thou art, too; the heart of man is

the abode of God ” ; and of the Biblical declaration : “ Ye are the temple of God.” Kḥalifā Ali declared :

Qalab-il-momin a'rsh-Illāhī.

(The heart of him who knows, and so believes
With full assurance, is the throne of God.)

Christ said : “ I and my Father are one.” The *Old Testament* of the Jewish faith, especially the Book of Isaiah, also utters this same great *kalemā*, this *mahā-vākya*, logion, repeatedly, *vis.*, “ I am, (*i.e.*, the Self is) God and there is None-Else ”.

That the teachings of Buddhism and Jainism, on this essential point, are identical with those of Vedānta, goes almost without saying, for those who do not revel in discovering minute differences. In one of his *uḍānas*—*shuṭṭahiyāt* as the Sūfis call them, ecstatic utterances of overflowing joy, joy of realization of identity with the Supreme Self of all—the Buḍḍha, arising from *samāḍhi*-trance, uses words which are the words of the *Upanishats*, but in their Pālī form :

Védānta-gū wushiṭa-brahma-chariyo dhamména
sa Brāhmaṇo Brahma-vāḍam vadeyya. (*Uḍāna*.)

(He who successfully fulfils his vow
Of continence in body and in mind,

And has achieved the final knowledge, he
 Acquires the right high Brahma to declare
 To others who would walk the Path; he may
 Give to himself the name of Brāhmaṇa.)

In a similar mood of exaltation, Ashtāvakra, long before the Buddha, cried out: *Aho Aham! namo Mahyam!*, and, long afterward, Bāyazīd Buṣṭāmī re-echoed him, *Subhāni ma āzama shāni*, "How wonderful am I!, Salutation unto Me!, How great is my glory!"

The Ormazd Yasht, of the Zoroastrian religion, declares: "My first name is *Ahmi*, (Sanskṛt, *Asmi*, 'I am')." The Bible too says: "I am that I am . . . I am hath sent me unto you": (*Exodus*). The words "*I am hath sent me*" are very noteworthy.

The sayings of *Veḍānta* and *Ṭasawwuf* are so similar as to be almost indistinguishable when translated into a third language. Thus:

(O pilgrims for the Shrine! Where go ye,
 where?
 Come back! come back! The Beloved is here!
 His presence all your neighbourhood doth bless!
 Why will ye wander in the wilderness!
 Ye who are seeking God! Yourself are He!
 Ye need not search! He is ye, verily!
 Why will ye seek for what was never lost?
 There is naught-else-than-ye! Be not doubt-
 tost!)

(The wise see in their heart the face of God,
And not in images of stone and clod !
Who in themselves, alas !, can see Him not,
They seek to find Him in some outer spot.)

The originals of this translation are :

Ai Qaum ! ba hajj raftah ! kujā éd, kujā éd !
Māshūq hamīn jā-st, bi-ayéd, bi-ayéd !
Māshūqe-to hamsāya-to, dīwār ba dīwār ;
Dar bādiyah sar-gashtah cherā éd, cherā éd !
Ānān ke talab-gār-i-Khudā éd, Khudā éd !
Hājaṭ ba talab n-ist, shumā éd, shumā-éd !
Chizé ke na gardid gum az bahre che joyéd ?
Kas ghair-i-shumā n-ist, kujā éd, kujā éd !
(*Shams Tabríz.*)

Shivam Ātmani pashyanṭi, praṭimāsu na yogi-
nah ;
Ātma-sṭham yē na pashyanṭi, tīrṭhē mārganṭi
tē Shivam ! (*Shiva Purāṇa.*)

The Upaniṣhaṭ-expression, *Ekam ēva Advītiyam*, "One—not a Second," is to be found in the Bible (*Ecclesiastes*) also, and is echoed in *Tasawwuf* exactly :

Har giyāhé ke bar zamīn royad,
Wahdahū lā sharik-i-lah goyad,

(Each single blade of grass that sprouts
from earth,
Proclaims that "I am One and One alone.
There is no other anywhere than I,"
That he, you, I, are all *One I, One Life.*)

That only is True, Real, Haq, Saṭ, which
holds true and abides the same in all three

times, past, present, future, in all three spaces, behind, here, before, unchangingly. That which *is not*, but is imagined or said to be, *as if it is*, that is unreal. That which at one time *is* and at another *is not*, or *was not* and now *is*, or *is* and *will not be*—is half-true and half-false. That which *always is*—such alone is True, Real, wholly. And Naught-Else than I is such. I is I in all times, all spaces, all conditions.

Mās-ābda-yuga-kalpēshu gaṭ-āgāmishv-anēka-dhā.

N-oḍēti n-āṣṭam-ēty-ēshā Samvid-ēkā Svayam-prabhā.

Samvidō vyabhichāras-tu n-aiva dṛsht-ostī karhi-chiṭ.

Yadi dṛsbhas tadā dṛashtā shishtah Samvid-vapuh svayam. (*Purāṇas.*)

(In all the months, years, ages, eons, cycles,
Past and to come, countless, infinitely,
What doth not ever rise nor ever set
Is this Self-lit Self-Consciousness al-one,
Break of this Consciousness was never seen.
If it was ever seen, then he who saw,
The witness, he him-Self remains behind
Embodied as that Self-same Consciousness).¹

¹ "I find my boy still hardly able to grasp the fact that there was a time when he *did not exist*; if I talk to him about the building of the Pyramids or some such topic, he always wants to know what he was doing then, and is merely puzzled when he is told that he did not exist." This is what Mr. Bertrand Russell writes of his son and himself in his book, *On Education*, p. 171.

N-Ātmā jāna na marishyati n-aidhaté-sau. (*Bh.*)

(The Self is never born nor dies nor grows.)

Lam yaliq wa lam yulaq . . .

Kullu shayin hālikun illā Wajh. (*Q.*)

(Neither begetter nor begotten He . . .)

All things are mortal but the Face of God,
His Self, the primal moveless Cause of all.)

Yaḍ-apariṇāmi ṭaḍ-akāraṇam. (*Nyūya.*)

(What changes never never has a cause.)

"What is incorruptible must also be un-
generable." (*Western philosophers.*)

This Self is Self-luminous because, clearly,
nothing else can illumine It. It illumines all
else. Eyes see sights and ears hear sounds;
but who sees the eyes and who hears the ears?

He is reputed to be a brilliant philosopher and also mathematician; yet he told the dear boy that he "did not exist" a few years earlier! The child's soul, his Self, knew better, as did Wordsworth, in his *Ode to Immortality*. Consciousness, Self-consciousness, the Self, simply cannot be conscious of a time when it, the Self, it-Self, *Consciousness* is not, was not, will not be. It is a contradiction in terms. Immortality is indelibly stamped on the face of Consciousness, the face of God. When 'I' say that the solar system was born so many hundreds of millions of years ago and will last so many more—the whole system with all its thousands of millions of years of life-time and all its thousands of millions of miles of body-space is in 'My' Consciousness, now, here—otherwise my statement were wholly meaningless. As the Sūfi Sarmaḍ well says:

Mullā gūyaḍ ki bar falak shuḍ Ahmaḍ;
Sarmaḍ gūyaḍ ki falak ba Ahmaḍ ḍar shuḍ.

(The mullā—learned in the Scripture-word
But not its sense—says Ahmad went to Heaven;
But Sarmaḍ says that Heaven came into Ahmad.)

They obviously do not see and hear themselves. / am conscious of the eyes and of their objects, of the ears and their objects. Indeed / see and hear, rather than the eyes see and the ears hear. They are only the instruments I use.

Lā tudrikul-absār wa huā yudrikul-absār. (Q.)

(Eyes do not see Him, but He sees the eyes.)

Shroṭrasya shroṭram manaso mano yaḍ
Vācho ha vācham sa u prāpasya prāpash-
Chakshushash-chakshuh. (U.)

(Hearer of ear and Speaker of all speech,
Seer of eye and Mentor of the mind,
The Self is verily the Life of life.)

Kuntu sama'h-ul-lazī yasma'n biḥt,
Wa bisārah-ul-lazī yubsiru biḥt. (Q.)

(I do become the ear by which he hears ;
And I become the eye by which he sees.)

Yo vēd-ēdam shrṇavān-tī sa Ātmā shravanāya
shrōtram, darshanāya chakshuh, gandhāya ghrā-
nam . . . (U.)

(The Self, thinking the wish to hear, became
The ear ; to see, the eye ; to smell, the nose . . .)

Na taṭra vāg-gachchhaṭi, na chakshur, no mano,
na vidmo, na vijānmo, yaṭh-aṭṭaḍ anu-shishyāḍ ;
anyaḍ ēva taḍ vidiṭṭaḍ-aṭh-aviditṭaḍ-adhi (U).

(Speech reaches not the Self, nor eye, nor mind ;
We know not how we may describe the Self ;
It is not known, nor is it yet unknown.
The Knower nor unknown nor known can be.)

Ai bar-tar az khayāl o qayās o gumān o wahm
W-az har che gufta-ém o shaniḍ-ém o khwānda-
ém. (S.)

(Thou art beyond all thought, conception, guess,
Imagination, yea, and far beyond
All we have spoken, heard, or read in books ;
These deal with Objects—Thou, Subject of all !)

Āshrayatva-vishayaṭva-bhāginī
Nirvibhāga-Chiṭir-éva kevala. (*Sankshépa-
Shāstraka*).

(This marvellous Unique Self-consciousness
Al-one is Subject-Object both at once.
It knows it-Self and knows all-Else also.)

The Universal I, the Supreme Self, God, is
indeed Unique, One-without-a-second, *A-
dvīṭya*, *Lā-sāni*. There is No-thing Else like
It, or beside It, or except It, nothing *mā-
siwā-Allāh*, *ghair-as Khudā*, *Ātmanah itarat*,
Brahmanah anyat, "other than God," "else
than the Self". It is *Majm'la'-i-siddāin*, *Sarva-
viruddha-dharmāṇām āshrayah*, "the locus, the
reservoir, of all contradictions, opposites".

Tasmai samunnaddha-viruddha-shaktayā
Namah parasmai Purushāya Vēdhasē. (*Bh.*).

(To Him who wieldeth, in th' eternal Play
Of the World-Drama, mighty, turbulent,
Opposed, and ever-battling wondrous powers
—We offer salutation to that Self.)

Aham Ātmā, Guḍākēsha !, sarva-bhūt-āshaya-
sṭhiṭah,

Aham ādish-cha, madhyam cha, bhūtanām anta
eva cha. (G.)

(I am the Self abiding in all hearts,
I the beginning, middle, end of all.)

Hu-wal-Awwal, Hu-wal-Ākhir, Hu-waz-Zāhir
Hu-wal-Bāṭin, wa Hu-wā alā kulle shayʾin Qādir. (Q.)

(He is the First, He is the Last also,
He is the Outer, He the Inner too,
The Manifest and yet Unmanifest.
The Lord and the Ordainer of all things.)

I am the first and the last . . . I am the alpha
and the omega. (B.)

"I" is the *Ahaḍ*, of which nothing can be
predicated, not even existence or non-exis-
tence, *Zūt-i-sāḍij*, *Zūt-i-muṭlaq*, *Munqataʾ-ul-*
ishārat, *Lā-ba-shart-i-shai*, *Shuddha*, *Nir-guṇa*,
Nir-vishésha, *Nir-avachchhinna*, Absolute,
Pure Being (the same as Pure Nothing), Attri-
bute-less, Un-particularised, Un-conditioned.

N-Āsaḍ-āsin-no-Saḍ-asiṭ. (*R̥g-Veda*).

(Neither Non-being nor was Being Then.)

Na san-na ch-āsan-na taṭhā na ch-ānyathā

Na jāyaté vyéti na ch-āvahīyaté.

Na vardhaté n-āpi vishuddhyaté punar-

Vishuddhyaté taṭ Paramārtha-lakṣhaṇam.

(Asanga, the Buddhist).

A-nirodham an-utpādam, anuchchedam a-shā-
shvaṭam,

An-ék-ārtham a-nānā-rtham, an-āgamam a-nir-
gamam. (Nāgārjuna, the Buddhist).

(It is not non-existent nor existent,
 It is not thus nor is it otherwise,
 It takes not birth, nor grows, decays, nor dies,
 It has no stain to purify away,
 It is the ever Pure—such is the mark
 Of that which hath no mark, the One Supreme.
 It cannot be suppressed nor brought to birth,
 Nor is It slayable nor everlasting,
 It means not any one thing nor yet many,
 It cometh not nor ever doth It go.)

Syāḍ aṣṭi, syān n-aṣṭi, syāḍ aṣṭi cha n-aṣṭi cha,
 syāḍ a-vakṭavyah, syāḍ-aṣṭi ch-āvakṭavyah, syān-n-
 aṣṭi ch-āvakṭavyah, syāḍ-aṣṭi cha n-aṣṭi ch-
 āvakṭavyah. (Jaina writers.)

(Perhaps It is, or maybe It is not,
 Or it maybe that It both is and not,
 Or It is only Indescribable,
 Or though unspeakable It perhaps is,
 Or It both is not and unspeakable,
 Or, seventhly, it maybe that It is
 And is not and unspeakable also!)

Ṭaḍ ejaṭi, Ṭan-n-aijaṭi, Ṭaḍ ḍōre, Ṭaḍ u anṭiké,
 Ṭaḍ anṭar-asya sarvasya, Ṭaḍ u sarvasy-āsyā
 bāhyaṭah. (U.)

(It moveth and It moveth not at all,
 It is the farthest of the far, It is
 The nearest of the near, It is within,
 And yet it is without all that we know.)

Anirvachaniyam. (Vedānta.)

(The Self indeed is indescribable.)

This so indescribable I cannot be proved by
 anything else. The "I" proves whatever else
 is provable. Nobody saw the "I" being born or

dying. *Bodies* are seen being born and dying, never an "I," the "I". "I" only can see "I" being born or dying; Consciousness only can be conscious of consciousness originating or ceasing; which is a self-contradiction. "Another's consciousness," "another-consciousness," cannot be conscious of "My consciousness," of "I-consciousness," beginning or ending; that again is a self-contradiction. The fact is that the Principle of Consciousness, the Self, is One, Universal, all-pervading, a Plenum without parts, without break. The appearance of separate individual selves, of separateness, *ṣaṣṭrāṇā*, *bheda*, is an illusion, is the great *ja'l* of the Ja'el, the *māyā* of the Māyī, as the appearance of bubbles and ripples and waves and billows in the ocean, separate-seeming yet inseparate from the ocean and each other. There is no "Another-consciousness". There is One Consciousness animating all material forms. The methods, the degrees, the kinds of manifestation are infinitely different in the infinite forms. That Consciousness appears as now sleeping, now waking, in this form; or as giving up that form; or as taking up another. It never can

conceive itself as beginning or ceasing. Whatever point of time, in the past, or in the future, a few seconds away or trillions and quadrillions of years distant, it may try to conceive itself as ceasing or beginning at—it is already present *beyond* and *before* that point of time; it *includes* that point of time, with all the intervening period, *within* its vast embrace, and reaches infinitely still beyond on both sides. Truly is this Self-consciousness Unique, vaster than the vastest, smaller than the smallest.

Universal Being, *Hastî-i-muṭlaq*, *Saṭṭā-sāmānya*, is the *summum genus* of the logician, *jîns-i-â'lâ*, *parâ-jâfi*. At the other end are the smallest particles, atoms, electrons, protons, ions, or whatever else they may be called (—and neither the largest nor the smallest can ever be reached in any given time and space, for the infinitesimal is also infinite—), *anu*, *zarra*, the *summum individuum*, *tashakkhus-i-aḡnâ*, *para-vishesha*. This I is both Universal Being and ultimately, finally, particular in-divis-ible in-divid-ual. It is Infinite as well as Infinitesimal. What is the proof of Universal Being, of “Is,” *est*, *hasṭ*, *asṭ*? Is

it not I, My Consciousness, "Am"? Am I not present everywhere and everywhen? Whatever significance, smallest or vastest can be assigned to these two words is already *within* My Consciousness. "Am" is the proof of "Is"; not "Is" of "Am". The only Being that we know, for certain, without a possibility of doubt, is My Being, "Am"; all other beings, all other existences, have only such and so much existence as My Consciousness of them gives to them. What is the proof of the most utterly particularised being? Again, nothing else than "Am," "I am". For, obviously, nothing is more indivisible, more immediately, positively, definitely other-repudiating, more completely distinguishing itself off from all 'others' than 'I,' my feel of 'personality,' here and now. Yet this so extremely compressed and limited 'here and now and thus' is infinitely expandible to 'anywhere and anywhen and also anyhow'. Whatever stretch of space or time or wealth of experiences I bring into my consciousness, my imagination, I *envelope* it all.

Wasea' Rabbona kulle shayin ilma. (Q.)
 (God-consciousness envelopeth all things.)

Anor-anīyān mahaṭo mahīyān (*U.*)

(Greater than greatest, smaller than smallest.)

I say, "I am a human being"; I become identified in interest and sympathy with the whole of the human race, some two thousand million individuals. "I am an Indian"—my consciousness at once contracts to three hundred odd million. "I am Bhagavan Das *alias* Abdul Qādir"—it shrinks immensely with immense rapidity to a single lump of a few score pounds of bone and flesh and blood. "I am a living being"—it suddenly expands infinitely to embrace all the universe, for there is not an atom of matter that is not alive, not pervaded by the Spirit, by Consciousness, by Life.¹

¹ How it expands the consciousness, broadens the mind, enlarges the heart, and promotes science and philosophy, if we look for similarity amidst diversity and unity amidst similarity; and how it contracts the outlook, narrows the intelligence, warps the sympathy, hinders appreciation of rational knowledge, if we look for differences rather than agreements, dividing features instead of unifying ones; may be illustrated thus. A greatly esteemed Maulvi friend writes to me that the 'essentials' of Islam are, Belief in (1) Allah, (2) Muhammad as His Chief Prophet, and other prophets, (3) the Qurʾān as God's word, (4) the Day of Judgment, (5) God's omniscience, and Practice of (6) *salāt* or *namāz*, (7) *saum* or *rozā*, (8) *zakāt*, (9) *hajj*, (10) *jeḥād*, (11) the three festivals, *Id-ul-ḥijr*, *Id-uz-zohā*, Muharram. An equally worthy Pandit says the 'essentials' of Hinduism are, Belief in (1) Paramēshvara, (2) Kṛṣṇa as His chief *avatāra* and other *avatāras*, (3) the Veda as God's word, (4) the Judgment of Yama, in accordance with the Laws of Karma and Re-incarnation, (5) the omniscience and accuracy of Yama's recorder,

There is a danger, a great danger, that man in trying to find identity with God, the inner Spirit of all, may deliberately identify himself with the Satan of the outer flesh of his own

Chitra-Gupta, and Practice of (6) *sandhyā*, (7) *vraṭa-upavāsa*, especially on *ekādaśī*, (8) *dāna*, (9) *śrīrtha-yātrā*, (10) *dharma-rakṣā*, (11) a number of seasonal and historical festivals, e.g., Holi (spring), Nirjalā (summer), Deva-shayani (beginning of rains), Śhrāvaṇi (middle of rains), Dev-oṣṭhāna (end of rains), Dīpāvali (Autumn), Makara-snāna (winter), etc., and Rāmanawamī (the birthday of Rama), Kṛṣṇa-āṣṭamī (the birthday of Kṛṣṇa), etc., and (12) Varp-āshrama-dharma (the system of four castes and four stages of life). Here are two sets of 'essentials'. And there are two ways of interpreting them. If we see them with the eye of difference, which sees particulars only—the stage is set for a mutual breaking of heads and feuds descending from century to century. But if we see them with the eye of agreement, which discern the common features, the genera, behind the particulars, clearly—there we have irresistible inducement for hand-shakings and embracings and rejoicing of hearts.

Sarvaḍā sarva-bhāvānām sāmānyam vṛddhi-kāraṇam,
Hṛāsa-hetur-visheshas-ṭu ; pravṛtṭir-ubhayasya cha (*Charaka*).

(If we look at the common elements,
Which make the genus, then all entities
Expand from more to more ; but if we look
Exclusively upon the differences,
Then all things shrink to ever narrower limits.
Both tendencies are ever at their work.
The wise man sides with the inclusive one.)

The prophet Muhammad has been quoted before as appealing to all to meet on high common ground. We have only to translate the two sets of 'essentials' into general terms to see the essential unity of them. Thus : Belief in (1) the Supreme Being, (2) highly advanced philanthropic souls appearing from time to time in various races as great teachers and lovers of mankind, (3) sacred scriptures embodying knowledge which is of most help to mankind, (4) the law of cause and effect, of action and reaction, whereby sin unfailingly meets punishment and virtue reward in its own proper time, here or hereafter, (5) the omniscience and impartial justice of the Supreme Being ; and Practice of (6) prayer, (7) self-denying restraint of the senses, especially of the tongue, (8) discriminate charity, (9) pilgrimage and travel

body; as is illustrated by the story of Indra and Virochana in the *Upanishads*, and of the fall of the archangel Azazel into the state of Satan in the Christian and Muslim legend.¹ The consequences of this subtle error are endlessly disastrous: as when the public *servant* commits the grievous mistake of

in the spirit of reverence for the manifestations of God's Nature, (10) defence of the right against wrong, (11) festivals and public rejoicings and mournings for the expression and promotion of fellow-feeling, (12) a rational social organisation, with a just division of the social labor, of the means of living, and of the comforts and luxuries or prizes of life, in accordance with the vocational temperaments of the different types of men as shown by the principles of psychology. Incidentally, Yama is the same as Al-Qābiz, the Regulator, Judge, Punisher; and Chitra-gupta is Al-Muhsiy, the Recorder, the Counter, the Accountant, the 'Hidden Picture,' Laub-i-Mahfūz, the 'Preserved Tablet' (of *Hāfiẓa*, Memory, Universal Mind, in which all is ever recorded and preserved, past, present, and future; Skt., *Chit* or *Chīti*).

¹ A'nāz-i-El seems to mean "the Supreme Greatness of God". The Majesty of Benevolence, inverted, becomes the Pride of Malevolence. *Demon est Deus inversus*. There is another, and fine, conception of Satan in Hebrew theology. God commands his highest angel to act as his reverse and adverse, as Satan, deliberately to test and strengthen and advance souls to salvation, through sin and suffering. When they fail to stand his tests and temptations, he rejoices—outwardly; inwardly he weeps. Ultimately, when they spurn him, he gnashes his teeth—outwardly; inwardly he rejoices greatly. Nāra-ḍa (*nāram*, *mokṣham*, *ḡadāṭi*, "he who brings release, salvation") is a very different yet similar figure in Purāṇic mythology. He is a well-known devotee and favorite of Viṣṇu, and his chief "sport and pastime" is to cause wars between kings by subtle praises of one to another to arouse his jealous pride. Khwāja Khizr is yet another, different yet similar, figure in Islāmic legend. In Purāṇic mythology Indra the king of the *dēvas*, gods or angels, also discharges the duty of tempting and trying *ṛāhis*, *yogis*, aspirants for psychical and spiritual perfection and *mokṣha*, through the agency of *apsarā-s*, nymphs.

regarding himself as the public *master*, or the *trustee* makes himself the *proprietor*, or the basis of the social organization is shifted from *vocational* temperament and aptitude to *hereditary* caste. The greatest blessing then becomes the most infernal curse. In earlier times, this sacred truth was not always preached publicly, lest it be not understood, but turned away from, and so put to shame, by those not interested in and not ready for it, or, becoming cheap, be treated with levity and ridicule by the light-minded in whom familiarity breeds contempt, or, worst of all, being disastrously misunderstood, breed arrogance instead of humility, hateful scorn instead of love. But the conditions are different to-day. The general level of intelligence is much higher. The opposite error, of sensual and proud egoism, is rampant. Corrective counsel is greatly needed and is more easily applicable. Argument has a greater chance. Finally, there seems no other resource, no better alternative, for fighting the forces of darkness, whose chief weapon is false propaganda, than to try to spread right knowledge. The very purpose

of genuine religion is to guard man against such perversion, to lead him from the small self to the Great Self, from sinner to Saint, from selfishness to selflessness, from darkness to Light, from untruth to Truth, from evil to Good, from Satan to God, from *khudī* to *Khudā*, from matter to Spirit, from the third person to the First, from *jivātmā* to *Param-ātmā*, from egoism to Universalism.

Science also no longer denies this first and most important truth, of the Universal Self, the all-pervading Principle of Consciousness. Scientific materialism is dead. It is generally recognized that Consciousness is indefeasible. It proves the existence of matter and of the senses which perceive matter. It cannot be proved by the senses or by matter. It illuminates itself as well as all other things.

Brahma sarvam āvṛtya tiṣṭhāṭi.

Tasya bhāṣā sarvam idaṁ vibhāṭi. (U.)

(Brahma abides, enveloping all things ;
All things appear, illumined by Its light.)

Allāho be kulle shayʾin muḥiṭ.

Allāho nūr us-samāvāṭi wal ard. (Q.)

(Allah surroundeth and encloseth all ;
His light illumineth all heaven and earth.)

In Him all things live and move and have their
being. (B.)

Obviously, Consciousness, God's Consciousness, Man's Consciousness, the Self's Consciousness, includes, encompasses, illumines all things. 'To be' is 'to be known'; to know is to recognize and thereby impart existence. *Esse est percipi*. *Viḍyaṭé* (is known) is *viḍyaṭé* (exists).

Kéचित् Karma vaḍanty-énam, Sva-bhāvam
 aparé janāh,
 Eké Kalam, paré Daivam. Pumsah Kāmam
 uṭ-āparé,
 Etam eké vaḍanty-Agnim, Manum anyé,
 Prajāpatiṁ,
 Indram eké, paré Prāṇam, aparé Brahma
 Shāshvaṭam.
 Brahma-iva sarvāṇi nāmāṇi, sarvāṇi rūpāṇi,
 sarvāṇi karmāṇi bibharti.

(Bh., M., U.)

This Consciousness, this I, is behind every name and form and act.

^ (Some call It Karma, some Self-Nature name It,
 Some call It Time, and others call It Fate,
 Some say It is th' eternal Urge and Surge
 Of Prime Desire, some name It Agni too,
 The Luminous Fire which leadeth all to Self,
 Some name it Manu, Universal Mind,
 Some Prajā-pati, Lord of Progeny,
 Some Indra, Chief of all great Nature-Forces,
 Some Brahma, Vast, Eternal, Infinite,
 Which as the I, the Universal Self,
 Hidden, yet Manifest too, Everywhere
 Wears, bears, and does, all forms and names
 and acts.)

In the Chinese religions It is called Yi (the Changeless Principle of Change), T'ien (Heaven, Heavenly Destiny, Divine Ordainment, Fate), T'ai Chi (the Great Ultimate or Origin), Ch'i (Universal Energy), Tao (the Unnameable, Indescribable, Principle of All Activity, the Way, the Reason of the Universe), Hun Tun or Hun Lun (Chaos), Ming (Destiny), Shen (Spirit), Hsuen (the Mysterious).

Says Kwan-yin-tse :

Find the Tao in *Your-Self* and you know every thing else . . . The holy man recognises unity in multiplicity and multiplicity in unity . . . The One is eternally unchangeable.¹

A western poet has written :

Some call It Evolution, and some call It God ;	
Some call It Chance, and some call It God ;	
Some call It Force, and some call it God.	

But its nearest, dearest, fullest, greatest, and withal most intelligible and intimately familiar name is I.

Ātmanas-tu kāmāya sarvam vai priyam bhavaṭi. (U.)

(All things that may be dear to us are dear
For the sweet sake of our-Self alone.)

¹ See Suzuki, *History of Chinese Philosophy*, p. 42-'3.

Sūfis also have said :

Kufr o dīn har dō dar raha-t poyān,
Wahdahu lā sharīk-ilah goyān. (S.)

(Belief and misbelief are galloping,
Both, on the road to Thee, both calling loud
For what is the One Only Ultimate !)

Momin o Tarsā, Yahūd o nēk o bad,
Jumlagān rā has̄t rū sūyē Abad. (S.)

(Muslim, Christian, or Jew, or good or bad,
All turn their eyes to the Eternal One.)

The prophet Muhammad said that there are as many ways to God as there are souls—a profound truth, for each individualised soul manifests an infinitesimally different aspect of the One Infinite, and therefore its involution, its return-journey to God, must be, in the same degree, infinitesimally different from that of all others. But the Goal is ever the Self-same.

Ruchinām vaichitriyād ŗju-kutīla-nānā-paṭha-
jushām
Nṛnām Eko gamyas-Twam asi payasām arṇava
iva. (*Shiva-Mahima-stūti*.)

(Thou the One Goal of all the many paths
Men follow as they variously incline,
As of the countless streams the one vast sea !)

Yē-py-anya-dēvaṭā-bhaktā yajanṭē shraddhaya-
nviṭāh,
Tē-pi Mām ēva, Kauntēya !, yajanṭ-yavidhi-
pūrvakam. (G.)

- (Who worship other gods with heart of faith,
 They too adore but Me behind those forms,
 Unknowing yet of the one direct way.)

Indeed all names belong to It alone.

Lillāhul asmā ul husnā. (Q.)

(All beautiful names are His—the Book declares.)

It tenderly adds the adjective “beautiful” lest younger souls be disturbed. Elsewhere Muhammad has explained :

To kallimun annāso alā qadr uqūlahum. (Q.)

(Speak unto men according as may be
 Capacity of their intelligence.)

Kṛshṇa has said the same thing :

Ṭān akrṣṇa-viḍo maṇḍān kṛṣṇa-vin-na vichā-
 layeṭ.

(Let not the man who knoweth all disturb
 The slower minds of those who know not all.)

Speaking out too much and too freely about things which they cannot yet comprehend will only perplex child-minds. As the English proverb wisely advises, give milk to the babes and meat to the strong. But we have to take care that we diligently coax the babe on towards the stronger food in due time, and not try to keep him on milk all his life as priestcraft does.

A Sūfī supplies the needed comment on the Qurānic adjective "beautiful".

Ba nāmē ān ké Ū nāmē na dāraḍ,
Ba har nāmē ke khwānī sar bar āraḍ.

(He hath no name, and yet whatever name
Ye may call out, He lifts an answering head.)

Without the Self, without the Principle of Consciousness, the Universe disappears, and science vanishes. All things else may be doubted, the Self cannot be. The doubter cannot doubt himself. Scientists have therefore grown wiser and have receded from the gush and rush of materialistic turbulence natural to the first flush of the growth of science. The faith of a great scientist has been already mentioned, that this world is a world governed by Spirit and not by Matter. And this Supreme Spirit is in Me, is I. As Christ says :

Believe Me that I am in the Father and the Father is in Me . . . He that has seen Me has seen the Father . . . If ye had known Me ye should have known my Father also. (B.)

And as Muhammad says also :

Man rā-ani rā al Haqqa. (H.)
Man a'rafa natsahū faqad a'rafa Rabbahu, (H.)
Nas-ullāhā fa'ansāhum anfusahum. (Q.)

(He who hath seen Me surely hath seen God.
He who hath known himself hath known his
God.
He who forgetteth God forgets him-Self.)

Confucius says :

What the undeveloped man seeks is others ;
what the advanced man seeks is him-Self. (Quoted
in *Ency. Brit.*, Art. Confucius.)

Hayashi-Razan, an eminent scholar of
Chinese classics, of the seventeenth century,
says :

The human mind, partaking of Divinity, is an
abode of the Deity, which is the Spiritual Essence.
There exists no highest Deity outside the human
mind. (*Shinto-Dinju*, quoted in *Ency. Brit.*, *Ibid.*)

But also, as the Christ says :

I and my Father are one . . . Yet is my
Father greater than I . . . I am in my Father,
and ye in me, and I in you. (*B.*)

In the words of Shankar-āchārya,

Saty-api bhéd-āpagamé,
Nātha ! Tav-āham, na māmakīnas-Twam !
Samudro hi tarangah
Kva-chana samudro na tarangah ! (*Shat-paḍi.*)
(Though all false sense of separateness be past,
Yet am I Thine, My Lord !, and not Thou mine !
The wave unto the ocean doth belong,
Never the ocean to the little wave !)

The Truth of the Infinite is indeed not easy
to put into words which are finite.

Mān a'rafa Rabba-hū kal-lā lesānuhū. (H.)

(The man who findeth God loseth his speech.)

Gurōs-tu maunam vyākhyānam shishyās-t-ūch-
chhinna-samsayāh. (*Guru-Gītā*.)

(The speaker doth discourse quite speechlessly,
Yet are the pupils' doubts wholly re-solved).

Mahramé in hosh juz béhosh n-ist

Mar zabān rā mushṭarī juz gosh n-ist. (S.)

(Only th' Unconscious knows this Consciousness.
The tongue's sense but the speechless ear can
guess.).

The case for the supremacy of the I has
been conclusively put in some Sūfī verses:

Zān ki ustā rā Shināsā ham tu i.

Jumla ustā rā khud Ustā ham tu i.

Chūn Haqqiqat rā Mubāqqiq khud tu i,

Ain haq in-asṭ ain-ul-Haq tu i.

Hastiyé Rab rā Mujawwiz chūn tu i,

Bil-yaqīn Allāhu-Akbar khud tu i,

(Since thou decidest who is fit to take

Or not to take for Teacher, thou thy-Self

Must surely than all teachers greater be.

Since thou dost judge that this is True, this Not,

Maker of Truth, most True, thy-Self must be.

Since thou determinest whether God is

Or is not, surely thine own Self must be

The inmost being of Godhead, Greatest God.)

2. REBIRTH, EVOLUTION, PHYLOGENESIS,
PROGRESS. Another important truth is that
of rebirth, corresponding to and linkable
with the scientific view of evolution

and phylogenesis. The Vaidika doctrine is well known that the soul comes to the stage of man after passing through many lower forms. It does not appear that the Bible and the *Qurān* contain any explicit affirmation of rebirth. But they nowhere deny it either. And Christ said that the prophet Elijah had come again as John the Baptist. The Prophet also has said :

Yā ayyohal insāno innakā kādihun elā Rabbekā
kādihan fa mulāqihe laʾtarkabun-na ṭabaqan an
ṭabaq. (Q.)

(O Man ! thou hast to go back unto God,
Thy God, thy Self, with labour and with pain,
Ascending stage by stage, plane after plane.)

Kṛshṇa says :

Anēka-janma-samsiddhas taṭo yāti parām gaṭim.
Bahūnām janmanām antē jñānavān mām
prapaḍyate. (G.)

(Many the births that man has to pass through,
Before the Supreme Knowledge comes to him,
And he accomplishes his destiny,
Reaches the Final Goal, and findeth Me.)

And there are texts in the *Qurān* which may be interpreted as meaning that man lives and dies repeatedly, even as worlds are created and destroyed repeatedly.

Manvanṭarāṇy-asankhyāni sargah samhāra eva
cha,
Kṛīḍan-niv-aīṭaṭ kurutē Paramēshthī punah
punah. (M.)

(Cycles and cycling worlds, all numberless,
Creations and destructions, doth He make
Over and over, as in playful sport—
The Lord of all, standing beyond them all.)

Innahū yabda-ul-khalqa summa yotdoh; le
yajze-yallazīna āmanu wa a'melus-saulehāte b-il
qisṭe . . . Kama bada-anā awwala khalqin noīdah
. . . . Yakhloqo-kum fi buṭūni-ummuhāṭi-kum
khalqam-minā ba'de khalqin zulumatīn salas . . . (Q.)

(He makes a world-creation; then again
He reproduces it, so that He may
With justice recompense those who believe
In God's Word and do good to fellow-beings.
God sayeth—As We did originate
The first creation, so we reproduce . . .
He in your mother's wombs createth you,
Creation on creation yet again . . .)

Minhā khalāqnā-kum, wa fi hā noīdu-kum,
wa minhā nukhruju-kum elā ṭa'āraṭīn-ukhrā.

(From out the earth have I now given birth
To you, and I will send you into it
Again, and bring you forth from it again,
Again, repeatedly, until the End.)

Summā ba'asmā-kum min ba'de mauṭe-kum la'
alla-kum ṭushkurūn.

(I gave you birth again after you died,
That you may think of Me with gratitude.)

Ahyānā ba'de amāṭanā . . . Kul yohyi
hallazī anshā-ahā awwalamarra . . .

Yukhrijul hayya minal mayyati, wa yukhrijul
mayyati minal hayyi.

(He made us live again after our death.
He made you live before, and can again.
He makes the living dead, the dead alive.)

Kaifa takfuruna billâhi wa kuntum amvâtan fâ
ahyakum summâ yumitokum summâ yohyikum
summâ ilaihe tarja'un.

(How can you make denial of your God
Who made you live again when you had died,
Will make you dead again, again alive,
Until you go back finally to Him ?)

The well-known lines of Maulânâ Rûm may
be regarded as explicit comment on these
texts, fixing the right interpretation.

Ham cho sabzâ bârahâ royidah am,
Haft sad haftâd qâlib didah am ;
Az jamâdi murdam o nâmi shudam ;
Waz numâ murdam ba haiwân sar zadam ;
Murdam az haiwâni o âdam shudam ;
Pas che tarsam kai ze murdan gum shudam ?
Hamlaé digar bi-mîram az bashar
Tâ bar âram az malâyak bâl o par,
Bâre digar az malak parrân shawam,
Ân che andar wahm n-âyađ ân shawam. (S.)
(Like grass have I grown o'er and o'er again ;
Seven hundred seventy bodies have I seen.
From out the form of mineral I passed
And as a vegetable lived again ;
From out the vegetable form I died
And lifted up a head as animal ;
The form of animal I put away
And took the human shape of Adam-Eve ;
Why shall I fear that if I die once more

I shall be lost? Nay, I shall surely gain,
 At the next onset, dying out of man,
 The flowing locks and shining wings of angels.
 And, finally, when next I take my flight
 From e'en that world, I surely shall become
 That which beyond all comprehension rests !)

The same succession of mineral, vegetable, animal, human, and higher kingdoms of nature is to be found in the ancient Samskr̥t books, and also, partly, in modern science.

Udbhijjāh, sveda-jāsh-ch-aiva, anda-jāsh-cha ja-
 rāyu-jāh ;
 Ity-evam varṇitāh śāstré bhūṭa-grāmāsh-
 chaṭur-vidhāh. (*Purāṇas.*)

(Four are the orders of the living things
 That dwell on this our earth—the mineral,
 The vegetable, animal, and man ;
 First fissiparous, then gemmation-born,
 Then oviparous, viviparous last.)

Sṛshtvā purāṇi vividhāny-ajay-Ātma-shaktyā,
 Vṛkshān, sarisṛpa-pashūn, khaga-ḍamsha-
 māṣyān,
 Tais-ṭair-aṭushta-hṛdayo manujam vidhāya
 Brahm-āvaśodha-dhishapam muḍam āpa Devah.
 (*Bh.*)

(House after house did God make for Himself—
 Mineral and plant, insect, fish, reptile, bird,
 And mammal too. But yet was He not pleased.
 At last He made Himself the shape of Man,
 Wherein He knew Him-Self the Vast Immense,
 The final greatest Greatness limitless,
 The all-including Universal Self,
 Pervading all, Eternal, Infinite—
 And then the Lord of All was satisfied.)

Khalaq-al-insāna alā sūrat-ir-Rahmān. (H.)
 God created man in His own image. (B.)

The Purāṇic legend is that living forms may be dichotomised into the unmoving and the moving, which are sub-divided into the four main kingdoms of nature, which include eight million four hundred thousand species. The last figure may or may not be of the same 'species' as the many modern 'scientific speculations' regarding the age of the earth, the distances of stars, the size of the universe (or rather our sidereal system, an infinitesimal atom of the Infinite Universe), the numbers of radiations from metals, the velocities of electrons, the time it would take for one element to 'break down' into another because of radiations, the number of millions of eggs laid by one cod-fish at one laying, the number of atoms contained in the earth, the number of miles from the sun to the nearest star, etc.—speculations based on mathematical calculations. But the succession of the various orders of life is very much the same as that patronised by modern science. Thus :

Sṭhāvaram vimśaṭér-laksham, jala-jam nava-lakshakam,

Kurmāsh-cha nava-laksham syur-ḍasha-laksham
cha pakshiṇah,

Trimshal-laksham pashūnām cha, chaṭur-lak-
sham tu vānarāh,

Ṭaṭo manushyāṭām prāpya ṭaṭah karmāni
sādhayēṭ. (*Bṛhaḍ-Vishṇu-Purāṇa.*)

(The mineral and the vegetable worlds,
Unmoving, count 'tween them two million
forms ;

Nine hundred thousand, the aquatics then ;

Reptiles, as many ; birds, a million ;

Then comes the mammal world, three millions ;

Four hundred thousand kinds of anthropoids ;

Two hundred thousand human species, last.)

It is explained that all these are not to be supposed as co-existing to-day or at any other given time in the past or the future. The majority of them "have had their day" and disappeared, like the monster-saurians, the twelve-legged horse, the aurochs, the sabre-tooth tiger, the pterodactyl, the dinornis, many amphibia, and innumerable forms representing the critical junction-points between the kingdoms ; and many will appear and disappear in the future.

Bhūṭeshu viruddhaya uḍ-uttamā yē

Sari-srpās ; ṭeshu sa-boḍha-nishthāh ;

Ṭaṭo manushyāh ; pramathās ṭaṭo-pi,

Gandharva-siddhā vibudhā-nugā yē ;

Dev-āsureshyo Maghavaṭ-pradhānā

Daksh-ādayo Brahma-sutās tu ; ṭeshām

Bhavah parah ; so-ṭha Virinchi-vīryah ;

Sa Mat-paro ; Aham dvija-dēva-Devah. (*Bh.*)

(‘Mongst living growing things than minerals
 Are vegetables higher ; and than these
 The forms that freely move about ; than these
 The animals that have intelligence ;
 Then human beings ; and then the several
 grades
 Of spirits, angels, and perfected men ;
 Then the high gods born from the Primal Mind,
 First Ideator, First Intelligence,
 And finally the Self in which all Rests.)

Sūfis generally believe in rebirth, *rija’l*, and *irtiqā*, ascent ; and have more technical distinctions than the Vaidikas on this point : Thus, reincarnation as man is *naskh* ; as animal is *maskh* ; as vegetable is *faskh* ; as mineral is *raskh*. Such degradation, as in schools, from higher to lower stage, is very rare, though detention is not so infrequent. Because the Self runs through and wears all forms, therefore the thread of evolution runs through them all continuously and man has in him the seeds and potencies of all the kingdoms of Nature. All is indeed everywhere and always, because God is everywhere and always, and all is in God, the Self.

3. KARMA. The third important truth is that of reward and punishment. Virtue and merit are rewarded ; vice and sin punished ; some day, somewhere, sooner or later, here or

hereafter. All religions equally proclaim this truth. As we sow, so must we reap. This is only the scientific law of cause and effect, or, better, of action and reaction, working on the spiritual plane. Karma works from within. Because the Self is in all, therefore pain given means, later, pain suffered; and pleasure given becomes pleasure received. Sins as well as merits come home to roost, without fail. Failure would be possible if souls were really wholly separate. They are not. The One Self, *Rāh-ul-rāh*, *Rāh-i-ā'zam*, *Rāh-i-ālam*, *Jagad-Ātmā*, *Sūtr-Ātmā*, *Vishv-Ātmā*, Oversoul, Anima Mundi, the Collective Unconscious, the Supra-conscious, binds them all together. Therefore escape from consequence is impossible. If my hand hurt my foot, shall not the hand also feel the pain?

Bani Ādam ā'zāi yak dīgar and. (S.)

(The progeny of Adam, all are parts
And limbs of one and the same organism.)

Sahasra-shīrshā Purushah sahasr-ākshah sahas-
ra-pāṭ (V.)

(The countless heads, eyes, ears, and hands
and feet
Of living beings are all parts of One Man.)

Sukhasya dukkhasya na ko-pi dātā,
 • Paro dadāt-iti ku-buddhir-éshā;
 Svayam kṛtam svēna phalēna yujyātē;
 Sharīra, hé!, nīṣṭara yaṭ tṛvayā kṛtam.

(*Garuḍa Purāṇa.*)

(Sorrow or joy none other gives to us;
 False is the thought that others give us these;
 Our own deeds bring to us their own just fruit—
 Body of mine! repay by suffering.)

As a man soweth, so must he reap. (*B.*)

Wa mā asawbakum mim-nosibatīn fa bema
 kasabat aydikum . . . wa maṇya'mal misqāla
 zarraṭīn khairun-yarah; wa maṇya'mal misqāla
 zarraṭīn sharraṭun-yarah . . . F-al yauma lā
 tuzlamo nāfsun shai-aḥwa lā tuzzauna illā mā
 kunṭum ta'malūn. (*Q.*)

(Whatever of misfortune troubles one,
 Of one's own doings it is the result.
 The atom's weight of good that you have done,
 That you shall see come back to you again;
 The atom's weight of evil you have wrought,
 That also must you meet unfailingly.
 Be sure, no soul shall be dealt with, this day.
 Unjustly, in the least, and you shall not
 Requited be with aught but what you did.)

Nānam Ātma-sva-rūpo-yam Yamo yas-tē hr̥ḍi
 sthīṭah,
 Tena cheḍ-avivādaṣṭē mā Gangām mā Kurūn
 gamah. (*M.-Bh.*)

(This Ruler-Yama who dwells in thy heart,
 Watchful, awake, as thine own Ātmā-Self—
 If He no quarrel has with thee, then thou
 Needst not make pilgrimage to holy shrines,
 To Kuru-kshētra or to Gangā's stream.)

Nature is a Continuity ; Life, *whose* Nature it is, is not only a Continuity but also a Unity ; Because Life is a Unity therefore is Nature a Continuity ; therefore are all the constituents of the universe inter-dependent, smallest or largest. Every atom is constantly sending out, and receiving, infinite vibrations to and from all other atoms. All living things are influencing each other, sharing in each other's pains and pleasures, willy-nilly. Any change, any disturbance, in any department of Nature, has reverberations and repercussions in all other departments. "The fool hath said in his heart, there is no God," and thinks he will evade the consequences of his evil ways ; but God is hiding all the time in that same heart, as much as in the wise heart, and will impel him from within to put himself in a position where he will have to eat the bitter fruit of the tree of evil that he has planted, and so learn wisdom by sad experience. As nothing can pass out of the Whole, sin and merit are always being balanced up by their respective consequences. The Whole as such is ever in a state of perfect equilibrium, *sama-ṭā, waḥdaṭ*.

Sukhasy-ānantaṃ dukkham, dukkhasy-ānantaṃ sukham. (*M.-Bh.*)

(After joy, sorrow ; after sorrow, joy ;
After day, night, and after night, the day ;
O'er and between the two broods Peace alway.)

The scientific laws of causation, of action and reaction, of conservation of energy and indestructibility of matter amidst perpetual transformations of form, all arise out of this same fact that the Self is ever-complete and contains all, once for all.

Pūrṇam-aḍah, pūrṇam-idam, pūrṇāt pūrṇam
udachyate,
Pūrṇasya pūrṇam aḍaya pūrṇam-ēv-āvashish-
yate.

(That Spirit-world is Full. This Matter-world
Is Full also. If from the Full the Whole
Is taken out, the Whole remains the Full.)

As the Sūfīs say :

Huwal āna kamā kāna.

(He is as He was.)

I am that I am. (*B.*)

Dream-worlds, world-dreams, world-dramas, arise and disappear endlessly ; the ' substance-quality-quantity ' of Infinite Consciousness in, for, from, by, out of, which they are made and come and go, remains the same. Multiply

the endless infinite circle of the zero by any finite number ; it remains zero.

4. OTHER WORLDS AND PLANES OF BEING. The fourth great truth common to all religions is that as there is the physical world corresponding to man's five outer senses and the waking state, so there are other worlds corresponding to subtler senses and other states of his consciousness, through some of which the soul of man passes between death and rebirth in this world, even as he passes through dreams in the night between day and day ; that there are sub-human, super-human, and co-human kingdoms of beings which inhabit them ; and that man, by special efforts and processes of training can develop the inner senses and the latent powers which can open these worlds to him.

Modern science indicates this possibility by the expression, "extension of faculty" ; and clairvoyance and telepathy have been proved by psychical research.

Swargas, *narakas*, *lokas*, *bhuvanas*, and corresponding *jannats* and *jahannums*, *bahishts* and *dozakhs*, *arsh-es* and *arq-s*, *lauhas* and *tabaqas*, paradises and purgatories, heavens

and hells of higher and lower levels, and subtler and grosser planes of matter, are affirmed by all religions. *Devas* and *upa-devas*, *yakshas* and *pishāchas*, *farishṭās* and *malāyak*, *paris* and *jinnāt*, angels and devils, good and evil spirits of earth, water, fire, air, woods, hills, etc., fairies, gnomes, sylphs, nymphs, undines, dryads, salamanders, brownies, banshees, elves, imps, fiends, demons, devils, etc., are common to all religions and all peoples. Scores of species of these, high and low, gentle and fierce, as of herbivorous and carnivorous animals, and of savage and civilised human beings, are named in the Samskr̥t books. (Different from these are certain disembodied human spirits, floating midway, so to say, between this world and the other-world (of heaven-and-hell) in an abnormal way, like lunatics and maniacs in a community. They are kept tied to the earth, for varying periods, before passing on to the 'other-world,' by various strong unfulfilled desires. Some of these spirits are good, some feeble and foolish, others powerful and malignant, according to the quality and strength of their manias. They are known

as *prētas*, *pishāchas*, etc., of many kinds, in Vaidika Dharma; *ghools*, *āsébs*, etc., in Islām; ghosts, vampires, incubi, succubi, etc., in Christianity.) There is no sufficient cause to deny them; nor to worship them. But the better sort, friendly to man, and willing to help, as inferiors or as superiors, may be utilized by special processes, in the same way as domestic animals, or as superior human friends possessed of power and authority. If, on the contrary, the evil sort are evoked, particularly the disembodied human spirits, by *ṭāntrika* processes of black magic, *jāḍū*, (Skt. *yāṭu*, whence the name *yāṭu-dhāna* for the Atlantean race, called also *Rākshasas*), physical and moral ruin ensue without fail. Prayer for the release of such earth-bound souls, and for the upward progress of spirits of all kinds, and, indeed, of all living things and beings, is the duty of men, as prescribed by all religions.

In connection with the science and art of Yoga or Sulūk, and its stages or *maqāmāt* or *bhūmi-s*, the inner side of all religions recognizes three principal layers, bodies, sheaths, 'principles,' in the make-up of man,

which are in touch respectively with corresponding worlds or planes as well as with one another. Vedānta names them *sthūla*, *sūkshma*, and *kāraṇa*, i.e., physical, subtle, and causal. The Jaiṇas know them as *audārika*, *ṭaijasa*, and *kārmāṇa śharīras*. The Buddhist *nirmāṇa-kāya*, *sambhoga-kāya*, *dharmakāya* correspond. Christian mysticism calls them body, soul, and spirit. Jewish mystics designate them as *nefesh*, *ruah*, and *nesāmāh*. Ṭasawwuf uses the words *nafs*, *rūh*, and *nafs-i-nāṭiqā*, or *nafs*, *dil*, *rūh*. These three, in the individual, the microcosm, the *pind-āṇḍa* or *kshudra-virāt*, the *ālam-i-sagħīr*, have their correspondents in the Universal, the Macrocosm, the *Brahmāṇḍa* or *Mahā-Virāt*, the *Ālam-i-kabīr*, viz., *Vaishvā-nara* (or simply *Virāt*), *Śīṭr-āṭmā* (or *Hiranya-garbha* or *Prāṇa*), and *Sarvajña* (or *Īsha*, *Anṭar-yāmi*, etc.); in Sāfī terms, *Jism-i-kul*, *Rūh-i-kul*, and *Aql-i-kul*; the collective total Body, the collective total Vitality, the collective total Intelligence.

Many kinds of *nafs* and *rūh* are also distinguished, corresponding to those of *śharīras*, *koshas*, etc. The corresponding states, planes, worlds, are *jāgrat*, *svapna*, *sushupti* (i.e., waking,

dreaming, and slumbering) states, or *bhūh*, *bhuvah*, and *svah* lokas; *ālam-i-shahāda* (or *nāsut*), *ālam-i-misāl* (or *malakut*), *ālam-i-jabarūt*, etc. Subdivisions are also distinguished. The Sūfis speak of *nafs-i-ammārā*, *nafs-i-lawwāmā*, *nafs-i-muṭmainna*, *nafs-i-mulhima*, *nafs-i-Rahmānī*, etc. These are lower and higher states of the soul, from one standpoint, and from another, may be said broadly to correspond with the five *koshas* of Vedānta and *skandhas* of Buddhism. Another distinction is the one between *nafs-i-jārī* and *nafs-i-muqīm*, "the wandering body" and "the stationary body". *Jism-i-laṭīf* and *jism-i-kasīf* mean the same, i.e., the fine or subtle body and the dense or gross body. This is the same pair as the *āṭī-vāhika* and the *ādhi-bhautika sharītras* of the Vedānta, or the *khé-chara chitta* or *sūkshma-sharītra* and the *sthīla-deha* of the Yoga. The Sūfi Jāmī has hinted this living separation of the subtle from the gross body thus :

Daḍ o dīl bā har kasè,
 Man ze ghairat be-murdam basé!
 Yak bār be-miraḍ har kasè,
 Béchāra Jāmī bārahā! (S.)

(The Loved One gave him-Self to every one,
 And of that shame of Other-ness I die !
 All other human beings die but once,
 This helpless Jāmī dies repeatedly !)

Elsewhere he tells,

Ān Yahūd-o Mōmin-o Tarsā magar
 Ham-rahi kardand bāham dar safar.
 Pas Yahūd āward un-che dīda būd,
 Tā kuja shab rūh-e ō gardīda būd,
 "Dar pay-ē Musā shudam tā Kōh-i-Tūr,
 Har do gum gashtēm w-az ishrāq-i-Nūr".
 Bād-az-ān Tarsā dar-āmad dar kalām,
 Ke "Masih-am rā namūd andar maqām."
 Pas Musalmān guft, "Ai yārān-i-man,
 Pēsh-am āmad Mustafā Sulṭān-i-man." (S.)

(A Jew, a Muslim, and a Christian too,
 Happened to come together on the road.
 Walking and talking, first the Jew described
 Whereto his soul had wandered in the night,
 "I followed Moses to the Mount of Tūr,
 Where both of us were lost in Blaze of
 Light."
 The Christian said, "My Christ appeared
 to me."
 Lastly the Muslim said, "Beloved friends,
 To me my king and Prophet showed himself.")

In these lines, Jāmī not only speaks of the soul wandering away from the body during sleep, but also shows that there are many mediators, helpers, guides, and that each earnest soul is helped, in dreams, visions, and super-physical states, by the great personage in

whom it may have placed its whole-hearted faith and trust. Incidentally, he provides a beautiful instance of the brotherliness of the wise and pious of all religions.

Muhammaḍ gave, to the select, the counsel:

Muṭo qabl un ṭamūto. (*H.*)

(Die before you die.)

The R̥shi of the Upanishats gives the same advice, to the promising disciple worthy of receiving it:

Ṭam svāṭ sharirāt pra-brhēn-munjād-ishikām
iva dhairyēna. (*U.*)

(As from the thatching-grass the core is drawn,
So from the body should be drawn the soul
With patience, perseverance, fortitude.)

5. THE LAW OF ANALOGY OR CORRESPONDENCES. Another important truth is the truth of *sama-darshiṭā*, same-sightedness, the law of correspondences, or the law of analogy, as it may be called in modern terms. This law of analogy, indeed, is the basis of that method of induction which is the foundation of all science. As the microcosm, the *ālam-i-saghīr*, the *kshudra-virāt*, so the macrocosm, the *ālam-i-kabīr*, the *mahā-virāt*; as the terrene man so the heavenly man—this is the way

the Hebrew, Christian, Islāmic, and Vedic mystics put it. As the atom so the solar system—as the scientists put it.

Yāvān ayam vai puruṣaḥ yāvatyā samsthayā
miṣaḥ,
Tāvān asāv-api Mahā-puruṣo loka-samsthaya
(*Bh.*)

and

Vidyā-vinaya-sampannē brāhmaṇe gavi haṣṭinī,
Shuni cha-iva shva-pākē cha paṇḍitāḥ sama-
darśināḥ. (*G.*)

(As are the components, organs, and parts
Of single human beings—such are those
Of the Vast Macro-Cosmic Man also.)

and

(The learned cultured brāhmaṇa, endowed
With the humility which is the crown
Of virtues, as also the elephant,
The cow, the dog, and eater of the dog
—Spirit of the same Spirit are all these,
And Matter of the same Root-Matter too,
Only arranged in ever-varying forms,
And the same Laws of Nature work in all—
Thus the same-sighted Wise do understand.)

A Sūfī almost translates this :

Muhaqqiq hamīn binaḍ anḍar ebil
Ke ḍar khūb-rūyān-e Chīn o Chagil. (*S.*)

(The wise see in the camel's frame,
The same laws manifest
As in the beauteous Chinese dame
Or Chagil's belle, the best.)

This *sama-tā*, this uni-formity, in the working of the laws of Nature, can be due to nothing else than the Unity of Nature's God ; as one so all, as once so always, as here so everywhere ; because the Same One Self is in all, is ever present, is everywhere present. It is also the *basis* of that *Equality* which the democratic heart craves after, and rightly, within due limits. The *Veḍānta* states the metaphysical fact on which the law of analogy, *sama-tā*, is based, as *Sarvam sarvaṭra sarva-dā*, "All is everywhere and always". *Ṭasawwuf* describes it as *Indirāji-Kul-f-il-kul*, "The immanence of the All in all or in each and everything". Science speaks of the potency of infinite multiplication present in each seed, germ, microbe ; of infinite vibrations of each atom perpetually affecting all other infinite atoms ; of infinite protographs being conveyed to each point of space eternally by infinite rays of light from all directions from the most distant stars and planets ; of infinite sights, sounds, etc., filling all space constantly, and needing only appropriate apparatus to be caught ; and so forth. Obviously to know *all* about the least

little atom is to know all about the Universe, for each part of a Whole is inseparably connected with all the other parts of the Whole.

6. THE LONG LINE OF THE SPIRITUAL HIERARCHY. Another thought which all religions hold unitedly is that as the chain of evolution extends below man, so it extends above him also, and that advanced souls, forming a Spiritual Hierarchy, take care of the Human Race and guard and guide it on its upward path, as parents and teachers do their children and pupils. The same celebrated scientist whom we have quoted before has openly expressed his belief that this must be so. All the religions mention these hierarchs. Vaidika Dharma calls them Avatāras, Kumāras, Manus, Rṣhis, Munis, of many degrees. Buddhism names them as Buddhas, Praṭyēka-buddhas, Bodhi-saṭṭvas. Jainism knows them as Tīrthan-karas and Arhaṭs. Islām knows them as Quṭbs, Ghāuses, Waṭaḍs, Baḍals, Walis, Nabis, Rasūls. Christianity calls them Sons of God, Messiahs, Thrones, Principalities, Powers. Tao-ism says :

The High Emperor of the Sombre Heavens descends to earth . . . hundreds . . . (upon) hundreds

(of) times to become the companion of the common people and teach them the truth . . . to heal the sick . . . to endure suffering patiently and give his life again and again, that his pain may be a spring of joy and righteousness to many hearts.¹

Kṛṣṇa says :

Yadā yadā hi dharmasya glānir-bhavaṭi,
Bhārata!,
Abhyuṭṭhānam a-dharmasya tad-ātmānam
sṛjāmy-Aham. (G.)

(When law and righteousness decline and fade,
And vicious sin uplifts a fearless head,
Then I incarnate to redress the world.)

Muhammad says :

(At the beginning of each hundred years,
God will raise up, for peoples of this Earth,
Some one to make religion fresh for them.)² (H.)

The Buddha says :

In due time another Buddha will arise. He will be known as Maitreya (which means "he whose name is kindness").

Jesus says :

I will come again and receive you unto myself, that where I am, ye may be also. (B.)

Even simply to bear these great souls in mind, as loving helpers, as examples, as standards, as proofs of the possibility for all

¹ Quoted by J. Estlin Carpenter, *The Place of Christianity in the Religions of the World*, p. 60.

² Mirza Abul-Fazl, *The Sayings of Muhammad*, No. 804.

of high achievement, and, much more, to get into touch with them by developing spiritual and moral merit, helps our own progress as members of the vast *Fraternity* of Man, nay, of all living beings.

7. THE GOAL OF LIFE—TO FEEL THE SELF IN ALL. The great truth which may be mentioned last here, is only another aspect of the first. The Self comes back to It-Self, remembers its forgotten Infinitude. The Wanderer returns Home. In symbol, the serpent of wisdom and world-cycles swallows its own tail. A circling of the soul is completed. Extremes meet. The Infinitesimal is the same as the Infinite. The Individual and the Universal become One. The final purpose of life, inherently cherished by every human heart, is Return to the Original State from which we have erred away, is the Assurance, the Realisation, that the whole World-process is the Play of one-Self, my-Self, without restraint by another, *Liberty* from all compulsion by another, Recollection of our-Self as Supreme Maker, Mender, and Ender of all, *Freedom* of the Spirit from the bonds of fear, doubt, sorrow,

sin, deliverance from error, emancipation from superstition, ab-solu-tion, ab-solved-ness, Absolute-ness from all limitation and its off-shoots. Some time, sooner or later, this Freedom comes to each and every soul, after experience of all kinds of joys and sorrows, sins and merits, deeps and heights of life, *because* all souls *are* parts of the One Supreme Self ; and it comes by the realisation that there *is no Other*, than the Self, which can restrain or compel. Vaidika Dharma, Buddhism, and Jainism know this state as *Mukṣi* ; also as *Nirvāṇa*, annihilation or extinction of the sense of separateness and egoism, and blossoming of the sense, and tasting of the Bliss, of Oneness with the Universal Self, which constitutes the 'return' of the soul to its Source. Islām knows it by a word which is an exact equivalent of *Nirvāṇa*, viz., *Fanā-f-Ilāh*, annihilation into God, with its accompanying ecstasy of joy, *Lazzaṭ-ul-Ilāhiya*, *Brahm-ānanda*. Christianity calls it the Beatitude of Salvation accomplished, the Supreme Blessedness and Bliss.

There is no other-ness, no *ghair-iyat*, no *itara-tā*, left in this state of Bliss.

All are but parts of One stupendous Whole,
Whose body Nature is and God the Soul. (POPE.)

Man tū shūdām, tū man shudī,
Man tan shudām, tū jān shudī,
Tā kas na goyaḍ bād az in,
Man ḍigaram, tū ḍigari. (S.)

(I am none else than Thou, and Thou art I,
I am Thy body and Thou art My Soul.
Let no one say hereafter that Thou art
Other than I, or I other than Thou.)

Yathā sataḥ purushāt kesha-lomāni
Tath-Āksharāt sambhavaṭ-īha Vishvam. (U.)

(As to the human being, hairs and nails,
So is the Cosmos to th' Eternal Self.

Taṭ sṛṣṭvā taḍ-ev-anuprāvishat.
Taṭra ko mohah kah shokah Ekaṭvam anupa-
shyaṭah. (U.)

(The Self creates this world and enters in,
As soul in body, to the very nails.
For him who sees him-Self in every self,
In everything, there is no longer left
Any perplexity, doubt, sorrow, fear.)

Other names for this Bliss are *surār-i-jāwédāni*, the permanent intoxication, *iṣṭighrāq*, mergence into the One, *Brahma-līna-tā*, disappearance in Brahma, *Ātma-lābha*, the finding of the Self, *wisāl*, union, *sāyujya*, identification with God, *wahḍaṭ*, *ékī-bhāva*, *kaivalya*, on (e) li-ness, sol-itude, soli-tari-ness, *najāt*, *moksha*, deliverance from all ill,

Ātm-ānanda, Ātma-rāṭi, Self-bliss, joy in Self, *bhakti-rasa*, the bliss of love, *mahā-bhava*, the great emotion, *bhīmā*, the state of being the greatest, the most, infinitude, beatitude, joy divine.

And willy-nilly, consciously or sub-consciously, all living beings are all the time trying to reach this Eternal Fount of Joy which is *within themselves*, this Self of all, this Universal Love. All genuine earnest Philosophical and Religious Questing is but Home-sickness.

Mama varṣm-ānuvartantē manushyāḥ, Pārtha, sarvashah.

Yē yaṥhā mām prapadyantē tāns-taṥhaiva bhajāmy-Aham.

Tē-pi Mām-ēva, Kauntēya!, yajanty-avidhi-pūrvakam. (G.)

(Mankind are everywhere marching to Me.
Whatever road they take, I meet them on it.
In every form each soul seeks Me, the Self.)

Self-consciousness, All-Self-consciousness, is the one purpose and goal of all evolution, the one ever very near and yet seemingly "far-off divine event to which the whole creation moves," as western modern poet and philosopher (Tennyson and Hegel) also say, more or less gropingly.

Tach-chhruṭam, tach-cha vijñānam,
 Taḍ-dhyānam, taṭ param tapah,
 Ayam Ātmā yaḍ-āsāḍya
 Swa-swarūpē layam vrajeṭ.

(Jain-āchārya SHUBHA CHANDRA, *Jñān-ārṇava*.)

(The deepest learning and the highest science
 And meditation and asceticism
 Are that the Self should re-cognise It-Self
 And lose Itself in Self eternally.)

Inna l-Ilāhi wa inna ilaihi rāje'-on. (Q.)

(From Allah do we come, for Him we are,
 And to him verily is our return.)

Gauharē juz Khud-shināst n-ist ḍar bahr-ē
 wujūd;
 Mā ba girdē Khwāsh mi gardēm chūn girḍāb-
 hā. (S.)

(Self-knowledge is the only pearl
 In the sea of life;
 Like whirlpools round our-Self we whirl
 In incessant strife.)

Ātmanas-tu kāmāya sarvam vai priyam
 bhavati. (U.)

(Whatever thing or being, high or low,
 Parent, wife, child, friend, house, or gold, or god,
 Is dear to us—is so for sake of Self.)

Kufr o dīn har ḍo ḍar raha-ṭ poyān
 Waḥḍahū lā sharik-ilah goyān.
 Har kas ṭālib-i-Yār-anḍ, che hushyār o che
 masṭ;
 Hama jā khānai ishq ast, che masjid che
 kanisht.
 Tu-hi Maqsūd hai, Ka'ba wa Buṭ-khānā
 bahānā hai. (S.)

(Sceptic or faithful, both run after Thee,
 Seeking the One Great Ultimate of all.
 Sober, inebriate, sane or insane,
 Each one for the Beloved One doth seek ;
 Musalmān's mosque or Magian's fire-place,
 Each is the sacred shrine of Love Divine.
 Thou art the Goal for which all are asearch,
 Temple and Ka'ba are but roads to Thee.)

The souls which have achieved this realization of the Oneness of all Life, this non-separateness from all others, this inseparable connection and unbreakable relationship with all other living beings—they are called *Pārṇa-purushas*, *Divya-purushas*, *Jivan-Mukṣas*, *Avatāras*, in Vedānta ; Buddhas, the “enlightened,” in Buddhism ; Arhaṭs, the “worthy,” Tīrthan-karas, “the helpers-across, the ferrymen, of others,” in Jainism ; Sons of God, Messiahs, Christs, (Christos meaning the “anointed” with Divine Wisdom) in Christianity ; *Insān-ul-kāmil*, *Marḍ-i-ṭamām*, *Mazhar-i-aṭamm* in Islām, Perfected Men, Completed Men, Divine Men, Incarnations or Manifestations of Divinity.

Be ye perfect, as your Father in heaven is perfect . . . And ye shall know the Truth (of the essential identity of the individual with the Universal Self), and the Truth shall make you free (of all fear) . . . Ye are gods . . . (B.)

Such perfected, completed, souls, having achieved at-one-ment with the All-Self and therefore with all selves, can and do try to make atonement for all, to make all realise at-one-ment.

Labhanté Brahma-nirvāṇam ṛshayah kṣhīṇa-
kalmashāḥ,
Chhinna-dvaidhā yaṭ-Ātmānah sarva-bhūṭa-hiṭe
raṭāḥ.
Sanniyamy-ēndriya-grāmam sarvaṭra sama-
buddhayah,
Té prāpnuvanṭi Mām ēva sarva-bhūṭa-hiṭe
raṭāḥ. (G.)

(The pure souls that have washed away their
sins,
And cast off doubt and sense of separateness,
And all duality of I and thou,
That see with Love the Same Law everywhere,
And always are intent on good of all—
They have found Me, and found My deathless
Peace.)

Kasé mardé-ṭamām aṣṭ az ṭamāmī
Kunāḍ bā khwājagi kārē ghulāmī. (S.)

(They are the perfect men who, being such,
Out of the greatness of their loving hearts,
Make themselves small to slave continuously
To make th' imperfect ones perfect also.)

Degrees and kinds of rapport between the individual and the Universal (or, mostly, a higher individual), between the part and the (mostly comparative) Whole, the small and the

Great, are distinguished as *sālokya*, *sāmīpya*, *sārūpya*, *sāyujya*, *āvēśha*, *kal-āvaṭāra*, *amsh-āvaṭāra*, *pīrṇ-āvaṭāra*, etc., in Vedānta and Yoga; and as *wajḍ*, *jazba*, *wasl*, *qurb-i-farāyaz*, *qurb-i-nawāfil*, *burūz*, *hulūl*, *mazhar-i-aṭamm*, etc., in Ṭasawwuf.

In the ascent, *urūj*, *āroha*, to this perfect realization of the identity of individual and Universal, the soul passes through three main inner stages. In terms of knowledge, they constitute the three main "views," *darshanas*: (1) Dualistic Theism or Deism, (2) Pantheism, (3) Monism; (1) *Dvaita*, (2) *Vishist-ādvaita*, (3) *A-dvaita*; (1) *Īḥāḍiyah*, (2) *Shuhūdīyah*, (3) *Wujūdīyah*; (1) the popular view of Causation, *i.e.*, an extra-cosmical personal God has created the cosmos, (2) the Scientific view of Causation, *i.e.*, that Force and Matter, or thought and extension, are inseparable aspects of the same thing, and are undergoing transformations constantly, (3) the Metaphysical view of Causation, *i.e.*, that the cosmos is the dream-illusion of the One Spirit or Self or Principle of Consciousness; (1) the *Ārambhavāda* of Nyāya-Vaisheshika, (2) the *Parināmavāda* of Sāṅkhya-Yoga, (3) the *Vivarta*

(or *Ābhāsa* or *Adhyāsa*)-*vāda* of Mimāṃsā-Vedānta.

The Sūfis put the three stages in three logia, *mahā-vākyas*, *kalema-s*, (1) *Hama as Ū-st*, "all is (made) by Him," (2) *Hama andar Ū-st*, "all is in Him" (*Al-Haqqu mahsūsun, wal khalqu ma'qūlum*); (3) *Hama Ū-st*, "all is He". Other forms of the logia are (1) *Lā ma'būdah* (or *magsūdah*) *illā Hū*, "none is to be adored but He," (2) *Lā mashhūdah illā Hū*, "none is to be witnessed, sensed, felt, experienced but He," (3) *Lā maujūdah illā Hī*, "none is but He". A Samskr̥t verse sums up all these three and their sub-varieties in terms of the Prepositions which signify the Relations between Nouns through Verbs, here between God and the World through al-Mighti-ness, to which the grammatical trinity broadly corresponds.

Yasmin, Yasya, Yaṭo, Yasmāt, Yena, Yam, Ya
Idam Svayam,
Yo-smāt parasmāt cha Parah, Tam prapaḍyē
Svayam-bhuvam! (*Bh.*)

(I take my refuge in th' Eternal Self,
Subject of all, Self-born, Self-evident.
In, Of, From, For, and By, and Unto Whom

All This innumerable Object-world exists ;
 Who is this all too ; and Who, being This,
 Yet shines transcendently beyond This all !)

The three views correspond broadly to the temperaments of (1) Active Energism, (2) Devotional Pietist Mysticism, (3) Enlightened Gnosticism. They are not inconsistent at all, much less antagonistic, except when each is emphasised to the exclusion of the others, in the false spirit of extremism. When the final stage is reached all views are seen to be complementary and supplementary aspects of one another. Perfect evolution requires perfect equipoise of all, (1) Active Service of Mankind, because of (2) Philanthropy, due to the (3) Knowledge that all are Oneself, the knowledge that (a) the One Self, (b) dreams the Interplay of Self (Force) and Not-Self (Matter) and (c) manifests also in personal gods as Rulers of endlessly graded larger and smaller worlds, orbs, world-systems.

We have referred before to the three main functions or aspects of the mind. They correspond to the three *Guṇas* of the *Nir-guṇa*, the *Sifāt* of the *Zāt-i-lā-sifāt*, the Attributes of the Attributeless, the *Munqaṭa'-ul-ishārat*, the

Lā-ba-sharṭ-i-shay, the *Nir-anjana*, the *Nir-mala*, the *Shuddha*, the Unconditioned, the Absolute, ab-solved from all limitations, Whose infinite all-enclosing generality and Universality can be described only by *apa-vāda* of all *aḍhy-āropa*, *ṭanzīh* of all *ṭashbīh*, by negation of all particularities, *na-īfī*, *isqāt-ul-ishāraṭ*: "I am this,—No," "I am that,—No," "I am that other,—No," "I am I al-One," "I am that I am".

It is well-known that the view of Buddhism and Jainism as to the indescribability of the Ultimate Fact otherwise than by negatives, is exactly the same. So too is that of the Jewish mystics. The Hebrew book, *Zohar*, says :

God, *En-sof*, No-End, Infinite [Skt. *An-anṭa*, Arab.-Per. *Lā intihā*] is above all creatures and all attributes. When these things have been removed, there is left neither attribute, nor shape, nor form. [Skt. *apa-vāda*, A.-P. *ṭanzīh*.] He can be postulated only negatively. We cannot tell what God is; we can tell only what He is not. For the creation of the world, which is an emanation of the Divine, the Infinite became, as it were, contracted, *ṭsimṭsum*, and took on certain attributes of the finite. [Skt., *aḍhy-āropa*, Arab.-Per. *ṭashbīh*.] To this finite belongs "darkness," evil. The finite, the world, the opposite extreme of the Infinite, is evil. Whatsoever in the world is evil, and not of the Divine, cannot be real. Hence evil is that which has no

being; it is a sort of illusion [*māyā*]; it is a state of absence, negation; it is a thing which merely appears to be but is not. It is man's duty to strive after re-union with the Infinite; his pursuit of the finite, the false, constitutes evil. He can attain the real only when he seeks the Real, who is his fount, his home.¹

We have seen before that the compassionate teachers "temper the wind to the shorn lamb". They tell the earnestly seeking soul that evil is nothing. They add the explanation that this is so because all limitation is the mark of nothingness. What passes, vanishes, must be nothing. Sorrow and evil pass; they must be nothing, like dreams. Bye and bye, the earnest seeker after true religious consolation will realise that what he knows as joy and good also passes, is limited in time, space, condition, and so must be nothing too. Finally, he realises that the Everlasting Peace of the Eternal and Infinite Self transcends the make-believe, the drama, of both good and evil, both

¹ This quotation is abridged from pp. 128-132 of Dr. J. Abelson, *Jewish Mysticism*, (The Quest Series). Another western writer says: "In Egypt they have a popular rhyme which is thus rendered by Canon Gairdner,

Whatever idea your mind comes at,
I tell you flat, God is not that."

Thus popular instinct and metaphysical meditation come to the same conclusion. Extremes meet.

joy and sorrow, that good is good and joy is joy by contrast with evil and with sorrow; that, in the World-drama, his part is to be consciously on the side of the good while the souls that are as yet unconscious of their identity with All, are indeed intensely conscious of only separateness, and "know no better," will be on the side of evil, which is error, erring away from the Supreme; and that as he himself has erred but returned, so all these others also will, each in his own proper time and without fail, come back to the right path and reach Home.

The pair of good and evil is also part of the World-Illusion in this wise.

Since this ever-changing, ever-'whirling' world, *jagat*, the ever-'going,' *jahān*, the ever-'leaping,' is made up of *nothing-else* than these paired and opposed particularities which are thus negated, denied all existence, which indeed neutralise, nullify, abolish each other, therefore all religions hold that this world with all its weal and woe is indeed *asaṭ*, *a'dam*, non-being, no-thing; "vanity of vanities" (B.); *Māyā*, illusion, *Līlā*, play, *Kṛīḍā*, (creat-ion), sport, pastime, *Svapna*, dream,

Nashvāra, perishing, *Bhrama*, 'circling' hallucination, *Maru-marīchikā*, desert-mirage, (U.); *Lahwun wa la'ibun*, idle sport and play,¹ *Tasalluf*, delusion, *Fisāna*, story, *Sar-āb*, mirage, *Fitna*, deception, *Ja'l* of the *Jā'a'l* (*Māyā* of the *Māyī*), magic-forgery, false snare of illusion, *Khayāl* or *Khwāb-i-Khudā*, the dream or the thought of God (S.); *Hādīsūn*, *Hālikūn*, *Bāṭila*, fleeting, perishing, nullity. (Q.)

Haqāyaq-ul-ashiyā sābiṭun, w-al alamu hādīsūn.
Kullu shayin hālikun illā Wajh.
Kullu shayin mā-siwā-Allāhu bāṭila. (Q.)

(The Essence bides, the world's a passing dream.

The Cause, the Face of God, God's very Self
Alone persists, effects all pass and die.
All-Else-than-God is wholly null and void.)

Annāsu niyamin, fa ezā maṭu intābahu.
Innamul kaunu khayālun, wa huā Haqqun
fi-l haqīqatē. (H.)

(Men who are living here are in a dream,
And when they die then shall they be awake;
For all this world is a mere thought—the
thought
Of Him who is the True, whose thought is
Truth.)

¹ Some say the name *Al-Lah* is connected with or derived from *lahw*, and means the Great Player, Playwright, corresponding with the Vedic Kavi, the Ancient Poet and Dramatist, Author of the World-Drama; others derive it from *walham*, love; still others from the Hebrew *El*, (Arab. *Al*, That) God.

Dhyānikam sarvam év-aiṣaḍ-yaḍ-étaḍ-abhi-
shabdiṭam ;

Na hy-an-adhyaṭma-viṭ kashchiṭ kriyā-phalam
upāshnuṭé. (M.)

(All this, the Object-world that we call This,
It is made up of Thought ; he who knows not
This truth, his actions bear not wholesome
fruit.)

Mahramé in hosh juz bé-hosh n-ist,
Mar zabān rá mushtari juz gosh n-ist.
Har ke bédār ast ō dar khwāb-tar ;
Haṣṭ bédārī-sh az khwāb-ash batar,
Har ke dar khwāb-ast bédārī-sh beh ;
Haṣṭ ghaflaṭ a'in hushyārī-sh beh. (S.)

(None but th' Unconscious knows this consci-
ousness ;
The tongue's speech but the speechless ear can
guess.

He who seems now awake is in deep dream ;
His wakefulness is false and worse than sleep.
And he who seems asleep doth truly wake ;
The true sleep's better than that wakefulness.)

Yā nishā sarva-bhutaṇām tasyām jāgati
samyamī,
Yasyām jagraṭi bhutaṇi sā nishā pashyato
munéh. (G.)

(That which is night for others, therein wake
The Careful ; while that which is day for all
Is night for him who sees the inner world.)

Na taṭra chakshur gachchhati, na vāg gachch-
hati, no manah . . . Vijñāṭaram aré kēna
vijāniyāt. (U.)

(The eye can reach It not, nor speech, nor mind ;
By means of what can ye the Knower know ?
It-self doth know It-self and All-Else too.)

Ai bar-tar az khayāl o gayās o gumān o wahm
W-az har-che guftā-ēm o shanīd-ēm ya
khwānda-ēm !

A'yān aisā ke har shai men nihān hai,
Nihān aisā ke har shai men a'yān hai. (S.)

(O Thou! that dost transcend our highest
thought,

Imagination, guess, conjecture—all,
And all that has been spoken, heard, or read !
Thou that art hidden so in everything
As to be plainly visible everywhere,
And manifest in all things in such wise
As to be hid in utmost mystery !)

Maghribī! an-che tu ash mi talabi dar khalwat,
Man a'yān bar sar-i-har kūcha wa kū mi
binam. (S.)

(Man of the West !, what thou wouldst fain
Seek in far space's dark retreat,
That I behold spread out full plain
Here, now, in every lane and street.)

Yasya sarvāpi bhūtāni Ātma-iv-abhūd-vijānatah
Tatra ko mohah kah shokah Eka-īwam anu-
pashyatah. (U.)

Iḍānim asmākam patu-ṭara-vivék-añjana-jushām
Samī-bhūṭa dṛshtis-tribhuvanam api Brahma
manuṣṭ. (BHARTṚ-HARĪ.)

(For whom all things have now become him-
Self,

For him there is no more sadness or hate.
With new eye-lotion dropped into our eyes,
Of the same-sighted knowledge, all the worlds
And their contents are seen by us as Brahm'.)

The three attributes, which are not three
but only one, the primal Trinity-in-Unity,

are named in Vedānta as *Saṭ*, *Ānanda*, *Chit*, summed up in *Chaitanyam*, Infinite Principle of Life and Consciousness; in Christianity as the Way, the Life, the Truth; in Ṭasawwuf they are called *Wujūd*, *Shuhūd*, *Ilm*, summed up in *Nūr*, the supernal Light of Consciousness, *Nūr-i-Qāhir*, primal over-powering Light, *Param Jyotiḥ*, the final Light, the (Jewish) *Or En-sof*, the Infinite Light, by which and in which Light all the Universe is illumined. In Chinese Laotsism, they are called Hsing, Chih, and Ch'i, (Form, Substance, Pneuma), the three potentialities of Hun Tun (Primal Chaos).¹ Personifications of, or broadly corresponding to, the three Principles are Brahmā—Shiva—Vishṇu, Lakshmī—Gaurī—Saraswatī, Son—Father—Holy-Ghost, Ben—Abbā—Immā (Hebrew), Al-Mālik—Ar-Razzāq—Al-A'līm, etc.

Vaidika theology has many hymns, each singing a "thousand names" of the Supreme as Vishṇu, or as Shiva, or as Dēvi. Islām has a "hundred holy names" of Allah. The Hebrew religion has Sefiroth, Eloh-im, angels, like Rahmi-el, the angel of Mercy, Ṭahari-el,

¹ Suzuki, *History of Chinese Philosophy*, p. 30.

of Purity, Pedâi-el, of Deliverance, Râzi-el, of Secret Mystery, Jabri-el, of Might, etc. All these are the *vyaktis*, *kāyanāt*, manifestations, of the *shaktis*, *shuyānāt*, powers, potentialities of the Self; they are the personifications of the *Mādhurya* and *Aishvarya vibhāṭis*, the *Jamālī* and *Jalālī sifāt*, the sweetly beautiful and the blazingly compelling and awful glories, of the Supreme—which all living things manifest, each in infinitesimal degree, and which shine forth strongly in the higher spirits, cherub-im, seraph-im, angels, *devas*, *farishṭas*, as in suns, moons, cataclysms and flowers.

The soul which has merged itself into God consciously endeavours to realize the sweeter attributes and show them forth by a life of serenely wise, devotedly philanthropic, and actively beneficent service of fellow-beings. Very highly advanced souls may sometimes have to manifest consciously the compelling attributes also, like the *avaṭāras*, messiahs, prophets.

Bheda-buddhi-vinirmukṭah sarva-bhūṭa - hiṭe
rāṭah. (U.)

(Freed from the sense of separateness, the soul
Engageth in the service of the Whole.)

Kasé mardé-tamām aṣṭ, az tamāmi
Kunaḍ bā khwājagi kārē ghulāmi. (S.)

(Being perfected, freed, the Master braves
The noble task of slaving for the slaves.)

As Kṛṣṇa says :

Dāsyam aishvarya-vādena jñātinām tu karomy-
aham. (M.-bh.)

Paritrāṇaya sādhunām, vināshaya cha duṣh-
kṛtām,

Dharma-samsthāpanārthaya sambhavāmi yugē
yugē. (G.)

(Under the designation of the Lord
I do the work of slave for all the world.
To save the virtuous, destroy the vicious,
And to establish Law Divine anew,
I manifest My-Self age after age.)

Ēvam pravartitam chakram n-ānu-varṭayaṭ-īha
yah,

Agh-āyur-indriy-ārāmo mogham, Pārtha !, sa
jīvati. (G.)

(He who thus helpeth not to keep the Wheel
Of Life and Love and Law revolving aye,
His life is selfish, sinful, lived in vain.)

Such then is the final purpose of life in all religions—to find God, *i.e.*, know the Self as God, and, by toiling consciously on the side of the forces of Good, help others to do the same. This is what the Way of Knowledge leads unto.

THE WAY OF DEVOTION. The Way of Devotion, not a separate path at all, but

so-called only for certain special purposes, is the department of Right Desire, Good Feelings, Deep and High Emotions, Noble Ethics.

If Right Knowledge is the head, Right Love is the heart, and Right Action is the limbs, of organic Life. Love, Devotion, even genuine love human, infinitely more Love Divine, is the Joy of Life. *Ishq-i-majāzī*, *Vishay-ānanda*, *Mānava-préma*, is but the reflection, in the limited, of *Ishq-i-Haqiqī*, *Brahm-ānanda*, limitless *Bhagavad-bhakti*. Without rich emotion, encyclopedic science is as a desert without a stream, as bare bald mountains without vegetation, as the most beautiful human body without a living soul in it, is as a corpse. Knowledge is ful-filled, completed from half into whole, when love is married to it, and the children of noble acts are born to the two. Science plus philanthropy is wisdom ; wisdom plus helpful activity is righteousness. Let us achieve righteousness and all things else shall be added unto us.

Dharmād-arṭhash-cha kāmash-cha
 Śa kim-arṭham na sévyatē ? (*M.-bh.*)

(Pleasure and wealth both flow from Righteousness,
 Why not pursue it, then, whole-heartedly ?)

The commandments of all the great religions, on the subject of Ethics, are identical, for all practical purposes.

1. THE FIVE PRINCIPAL VIRTUES, DISCIPLINES. The *Sāmāsika Dharma*, "The Duty of Man in brief," of Manu is the same as the five *Yamas* of Yoga and the *Pancha-shīla* of Buddha. It is also five of the ten Commandments of Moses, which are re-uttered and confirmed by Christ too. They are to be found in the *Qurān* also, though not all in one place. Thus Manu says :

Ahimsā, Satyam, Astēyam, Shaucham, Indriya-nigrahaḥ,

Etam Sāmāsikam Dharmam chaṭur-varṇyē-bra-vin Manuh. (M.)

(Harmlessness, Truth, Honesty, Cleanliness,
Restraint of senses from all erring ways,
—This is the 'Whole Duty of Man in Brief,'
For every one in every walk of life—
Thus Manu, Father of the Race, declares.)

Buddha's "Five Virtues" are :

Prāṇ-ātipāṭa-viramaṇam, mṛshā-vāda-virama-
ṇam, adatt-ādāna-viramaṇam, surā-maireya-maḍya-
pramāda-sṭhāna-viramaṇam, kāmeshu-mithyāchāra-
viramaṇam.

Sir Edwin Arnold's sweet version of these must be borrowed from his wonderful and

immortal poem, a veritable scripture of Buddhism, *The Light of Asia*, and be given a place here reverently.

Kill not—for Pity's sake—and lest ye stay
The meanest thing upon its upward way.

Bear not false witness, slander not, nor lie ;
Truth is the speech of inward purity.

Give freely and receive, but take from none
By greed or force or fraud, what is his own.

Shun drugs and drinks which work the wit
abuse ;
Clear minds, clean bodies, need no *soma* juice.

Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

ADDITIONAL AND FARTHER-REACHING
VIRTUES. These five duties or virtues prescribed by Manu and Buddha are for the laity, the householders. For him who has renounced the worldly life, the *sannyāsi*, *bhikshu*, *faqir*, hermit, the *yogi* or *sālik* who, not that he may enjoy superhuman status but that he may serve his fellow-creatures better, aspires after spiritual and psychical mysteries and powers and the Great Peace, stricter *yamas* and *niyamas*, abstinences and performances, are ordained which take the five duties to their

extreme culmination. The Buddhist *bhikshu* or *shramana* has to cultivate five more *śīlas* or virtues, making *ḍasha-śīla*; and at yet higher stages these have to reach a climax in the ten *pāramitās*, extreme perfections. The *yamas* and *ni-yamas*, as given by Pāṇjali in the *yōga-sūtras*, are :

Ahimsā-saty-astēya-brahmachary-āparigrahāḥ
yamāḥ.

Shaucha-santōsha-tāpah-svādhyāy-Ēshvara-pra-
nidhānāni niyamāḥ. (*Yoga-Sātra*.)

(Avoidance of all slaying, nay, of hurt
To mind or body, of a living thing;
Of falsehood in all speech, and e'en in thought;
Of all unlawful gain or coveting;
Of sex-indulgence, or in body or mind;
Of all sense of possessive ownership;
Such are the *yamas*. Then, the *niyama-s*:

Observance of the utmost purity
That may be possible for body of flesh;
Contentment with whatever may befall;
Study of sacred Science of the Self;
Restraint of body by determined will;
And, last, complete surrender of one's will
To God's, replacement of one's own small self
By the Great Self, by utmost trust in Him.)

The Jaina religion says the same :

Himsāyām, anṛtē, stēyē, maithunē cha, pari-
grahē,
Viratir-vratam—ity-uktam sarva-sattv-ānukam-
pakaih.

(SHUBHA CHANDRA, *Jñān-ārṇava*.)

(Slaying, false speaking, theft, lust, greed
to hold

Aught as one's own exclusive property—
To give up these, and wish well unto all,
This is the essence of all virtuous vow.)

Moses' Commandments are :

Thou shalt not kill, nor bear false witness, nor steal, nor covet anything that is thy neighbour's, nor commit adultery. (B.)

Christ repeats these, and when his questioner persistently asks, "What more good thing shall I do, that I may have eternal life," he adds the Yoga-injunction of renunciation of all property, in which the sense of mine-ness, egoistic separatism, is centred, "If thou wilt be perfect, give what thou hast to the poor and follow Me." (B.) He also adds, as do the other great Teachers, for the sake of such high aspirants, complete non-resistance and radical abstinences from sin, not only by deed, but by speech and thought also, thereby "not destroying but fulfilling the prophets," completing, for the renunciant anchorite, what Moses said, for the ordinary householder.

Muhammad commands :

Wa lâ yaqtulûn-an-nafs-allâti harram-Allâho
illâ bil haqqi.

Wajtanebû qaul-az-zûrê.

W-as-sareqo w-as-sareqato faqta'u aiḍeyahoma.
Al khamro amalish-Shaitāni.

W-allazīna-hum le furūjehim hāfizūn. (Q.)

(Slay none ; God has forbidden it, except
Justice require it . . . And avoid false
words . . .

Woman and man who steal shall lose their
hands . . .

Intoxicants are Satan's own device . . .

They who avoid unlawfulness in sex-

Relations, and who carefully control

Their senses, they alone achieve success.)

For the more earnest and higher aspirants,
Muhammad too enjoins *fuqr* and *sukn*,
complete renunciation of property and culti-
vation of uttermost contentment, (*aparigraha*
and *saṁtoṣha*) etc., like the other teachers.

All-fuqro fakhri. (H.)

(Pride do I take in utmost poverty.)

CONTROL OF TONGUE THE SECRET OF ALL
CONTROL. Among the sense-organs again, the
tongue is the most radical, most dangerous,
most necessary yet most difficult to control, in
respect both of what goes in and of what goes
out from it.

Christ said :

Not that which goeth in at the mouth defileth
a man ; but that which cometh out of the mouth,

this defileth him . . . Those things which proceed out of the mouth come from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, blasphemies. These are the things which defile a man. (B.)

Kṛṣṇa said :

Vishayā vinivartantē nir-āhārasya dēhinah,
Rasa-varjam, raso-py-asya Param dṛṣṭvā
nivartatē. (G.)
Indriyāṇi jayanty-āshu nir-āhāra manśhinah,
Varjayitvā tu rasanam ; tan-nir-annasya
vardhatē.
Tāvaj-jitendriyo na syād-vijit-āny-ēndriyah
pumān,
Na jayēd-rasanam yāvaj,—jitam sarvam jite
rasē. (Bh.)

(Lusts of the senses leave the man who fasts—
For food supports and strengthens all desires—
Excepting taste—for food and feel of self.
Indeed it waxes with the want of food ;
But leaves him when the Supreme hath been
seen.

Over no organ is control secure
Until the tongue has been placed under curb.
When that is conquered, all else are subdued.)

Asked by a follower to mention the one all-pervading principle which runs through and upholds all virtues, Muhammad said :

Fa akhaza be lesānihī wa qāla kuffa a'laika
hāza . . . Wa halyakubb-unnāsa fin nāri alā
wujūhehim illā hasāido alsinaṭehim. (H.)

(The Prophet touched his tongue and said:
Control
The reign of this sense-organ o'er yourself . . .
Men are hurled headlong into fires of hell
By loads of evil that their tongues have reaped.)

Manu has said :

An-ārogyam an-āyushyam a-svargyam ch-āti-
bhojanam,
A-puṇyam loka-vidviṣtam tasmāt tat pari-
varjayēt.
Vāchy-arthā nihitāḥ sarvā vāṅ-mūlā vag-
vinissṛtāḥ ;
Tasmād yah stēnayed vācham sa sarva-stēya-
kṛn-narah.
Ahimsay-aiva bhūtanām kāryam shrēyo-nushā-
sanam,
Vāk ch-aiva madhurā shlakṣhṇā prayojyā
dharmam ichchhaṭā.
Yasya vāṅ-manasi shuddhē, samyag guptē cha
sarvadā,
Sa vai sarvam avāpnoti Vēdānto-pagatam
phalam.
N-ārunūdah syād ārto-pi, na para-droha-karma-
dhīḥ ;
Yayā-sy-odvijatē vāchā n-ālokyām tām udī-
rayet. (M.)

(Ill-health, ill-mind, thence many sins, short
life,
Loss of good name, and loss of paradise—
All these follow excessive and ill meals.
Let the wise man avoid such carefully.
And since all thoughts and feelings are enwrapped
In words, and are conveyed by them to others,
He who misuses words empisons all.
Let the wise man then guard well all his
speech.

If ye have to instruct, direct, command,
Use speech that may be smooth and soft and
sweet.

Whose mind and speech are pure and well-
controlled,

Only he finds the fruit of Final Truth.

Touch not another to the quick, though you
Yourself are hurt ; let malice sway you not ;
And carefully eschew the speech of pride,
Unsocial, which perturbs all and repels.)

The successful issue of diplomatic negotiations, upon which depends the peace and welfare of vast nations, often hangs upon the finding of just the right formula, in words, which will smooth down the ruffled feathers and bristling hair, and draw back into their sheaths the outflung claws, of all the eagles, bears and lions concerned.

The metaphysic and psychology of the solemn religious injunctions are plain. It is matter of common knowledge that "sex and hunger rule the world". But hunger is far deeper and more elemental than sex. It extends literally from birth to death ; sex does not. It means self-preservation, continued existence, life itself ; sex means only self-multiplication. And speech means self-existence either as friend or as enemy of all around. To indulge too much or wrongly in

either food or speech is to accentuate one's own egoism and antagonise and provoke other's egoisms.

2. REVERENCE FOR PARENTS, TEACHERS, ELDERS. Commandments to honour the teacher, the father, the mother above all others, are also to be found in the forefront in the scriptures of all religions. Injunctions to love children are not needed; the mere fact that the younger generation lives and grows is ample proof that Nature herself inevitably and successfully compels the older generation to foster it.

Yam mātā-pitarau klēsham sahētē sambhavē
nṛṇām,
Na tasy-āpachitih shakyā kartum varsha-
shatāir-api. (M.)

(The travail that the parents undergo,
To make life for their children possible,
Hundreds of years of service may not make
Adequate recompense for it at all.)

Moses and Christ say :

Honor thy father and thy mother. (B.)

Muhammad says :

Bil wālidayni ihsāna. Al jannaṭo taḥaṭa qaḍam-
il umm. (Q.)

(Serve and revere the parents. Heaven is
spread
Beneath the feet of mothers everywhere.)

Very truly, very wisely, does the Prophet declare thus. The sweetest, most holy, most benignant names of Allah, God, are Ar-Rahmān, the Beneficent, Ar-Razzāq, the Nourisher, Al-Gḥaffār, the Forgiving. Who more *rahmān*, *razzāq*, *gḥaffār* to the child than the mother? Where the mother-heart is, there is Godhead; where Godhead is, there is heaven. Therefore:

Where'er the mother's foot doth tread
There surely heaven lies outspread.

The Veda says:

Āchārya-dēvo bhava, piṭṛ-dēvo bhava, mātṛ-
dēvo bhava. Prajātanṭum mā vyavach-
chhēṣih. (U.)

(Let thy preceptor and thy father be,
And let thy mother be, above them all,
Thy gods and guardian angels in thine heart;
So keep unbroken thou, from age to age,
The line of life in noble progeny.)

The image of the mother, enshrined in the heart of the son and the daughter, will effectively prevent that heart from erring into the ways of vice and sin, and will guard it from

many dangers due to weaknesses and temptations. The generation that does not cherish, in its heart, honor and gratitude towards its older generation, is not likely to make itself worthy of being honored by its own younger generation; and the whole nation will thus lose continuity between past and present and future, and degenerate and decay rapidly.

Intelligent, reasonable, ancestor-worship means the maintenance of high family-traditions. Therefore Manu, translating the Veda, says :

Ta éva hi trayo lokās-ṭa éva traya āshramāḥ,
Ta éva hi trayo Vedās-ṭa év-ōktās-trayo-gṇayah;
. . . Sahasram ṭu pitṛin mātā gauraven-
ātirichyate. (M.)

(They the three worlds, the three life stages
too,
They the three Vedas, and the three Sacred
Fires,
—Yet in the educator—quality
And right to reverence, the mother doth
Exceed the father by a thousand times.)

The sweetest and most famili-ar names, in every religion, for God are Father in Heaven, Saviṭā, Bādī, Khāliq, Abbā; for His Omnipotence, Mother-Nature, Loka-mātā, Holy-Ghost, Immā (Hebrew). The Trinity-in-Unity

of every religion is the Primal Family of Father-Mother-Son, God-Nature-Man. The noblest sermon that the Buddha preached, the Mahā-Mangala-Suṭṭa, "The Song of the Greatest Blessing," is a hymn to the happy family.

Pitā-ham asya jagato mātā dhātā pitā-mahah. (G.)
Brahmanā pūrva-sṛṣtam hi sarvam Brāhmam
idaṁ jagat. : (M-bh.)

(I am the Father-Mother of this world.
Since Brahmā did create all moving things,
They are all Brāhma, Brahmā's progeny.)

Al-khalqo a'yāl-ullāhi, fa ahabbul-khalqi ilallāhi
man ihsāna ilā a'yālihi. (H.)

(All creatures are the family of God ;
And he the most beloved is of God
Who does most good unto His family.)

3. THE GOLDEN RULE OF CHRIST. "Whatsoever ye would that men should do to you, do ye even so to them"—this is stated repeatedly, in the positive as well as the negative form, in the Vedic scriptures, and is also contained in one of the sayings of the Prophet.

Shrūyaṭām Dharma-sarvasvam, shruṭvā cha-iv-
āvaḍhāryaṭām,
Na taṭ parasya kurviṭa syāḍ anishtam yaḍ
Ātmanah,
Yaḍ yaḍ Ātmani ch-éçchhēṭa taṭ parasy-āpi
chintayēt. (M-bh.)

(Do not to others what ye do not wish
 Done to yourself; and wish for others too
 What ye desire and long for for yourself
 —This is the whole of Dharma, heed it well.)

Afzal-ul-īmāni un-tohibba linnasé mā tohibbo
 le-nafseka wa takraho lahum mā takraho le-
 nafseka. (H.)

(Noblest religion this—that thou shouldst like
 For others what thou likest for thyself
 And feel the pain of others as thine own.)

A verse of the *Bhāgavata* says almost
 literally the same thing.

Ētāvān avyayī dharmah sadbhir-nityam anush-
 thiṭṭah,
 Yal-loka-shoka-harshabhyām Ātmā shochaṭi
 hrshyaṭi.

(This Dharma stands unchallenged changelessly,
 That I should sorrow when my fellow beings
 May sorrow, and rejoice when they rejoice.)

Stating the golden rule, Muhammad says
 "This is the noblest religion"; Christ
 describes it as "This is the law and the
 prophets"; Vyāsa, in the *Mahā-bhārata*, laying
 it down, says, "This is the whole of dharma."
 A disciple asked the Chinese Master, "Is
 there one word which may serve as a rule
 of practice for all one's life?", and Confucius
 answered:

Is not Reciprocity such a word? What you do
 not want done to yourself, do not do to others.

The Buddha's single word is *samān-āṭmaṭā*.

The Buddha appealed specially to those souls which were ready to enter the Path of Renunciation, *Sannyāsa* or *Naiṣṭhika-brahmacharya*, *Fugr* and *Ṭark-i-ḍuniyā*. Perhaps his chief purpose (as perhaps also Christ's) was to create a great band of Spiritual Volunteer-Helpers of mankind, able to practise extreme self-denial; and Shankarāchārya's idea seems to have been similar; though the *viḥāras*, *mathas*, abbeys (and also Sūfī *ḍargāhs*) that grew up later, came, by degeneration, to embody the very opposite of that idea. For the ordinary householders as such, the Buddha enjoined the *pañcha-skīla* abstinences and the four positive observances, *viz.*, *ḍāna*, charity, *priya-vachana*, gentle speech, *arṭha-charyā*, earning of livelihood inspired with the purpose of social service, philanthropic intention in all the activities of life, trade, etc., and, finally, the secret of all goodness and virtue, *samān-āṭmaṭā*, 'equal-souledness,' 'equality,' 'similarity,' nay, 'sameness,' of all souls, whence same-sightedness, fellow-feeling, sense of non-separateness and the possibility and necessity of observing the Golden Rule. This

samān-ā{maā is the same as the Upanishadic and Qurānic Spiritual Democracy of Equality or indeed Identity of souls.

THE REASON FOR THE GOLDEN RULE.
The Golden Rule is the direct outcome or complementary aspect of that Ultimate Spiritual Truth of truths. Why should I do unto others as I would be done by? Because 'I' and 'others' are all One I, One Universal Self; because, therefore, what I do to others I do to myself and sins as well as good deeds "come home to roost".

Yas-tu sarvāni bhūṭāny-Ātmany-ev-ānupashyaṭi,
Sarva-bhūṭēshu īch-Ātmānam taṭo na vijugu-
psatē. (U.)

(He who sees all in Self and Self in all,
He cannot feel repulsion any more.)

Inasmuch as ye do it to the least of these, ye do
it unto Me (the One Self). (B.)

Yēna kēna prakāreṇa yasya kasy-āpi janṭunah,
Sanṭosham janayed-dhīmāns-taḍ-ev-Ēshvara-
pūjanam;

Param-ārāḍhanam taḍ-dhi Purushasy-ākḥil-
Ātmanah.

Bhūta-priya-ḥiṭ-āḥā cha dharmo-yam sārva-
varṇikah;

Jyotir-Ātmani n-ānyaṭra sarva-janṭushu taṭ-
samam. (Bh.)

(The Light of Consciousness is in the Self,
And in all living things It shines the Same,

Therefore to give joy to some living thing
Is the best worship of Divinity,
Most pleasing unto Him who lives in All.)

DIFFICULTIES RÉ THE GOLDEN RULE. The Golden Rule is not always easy to interpret and apply for the purposes of daily life. Yet it is intended for nothing else than daily practice. It can be followed fully and wisely only by those who have risen beyond personality, have let out egoism and let in God. The Teachers have said seemingly different things, at different times. But the inconsistency is only apparent. The all-reconciling principle always is: Difference of circumstance makes difference of duty—but the heart should always be benevolent, (sincerely, not like that of the horrible hypocritical Inquisitors of the Medieval Ages), though the duty seem to require the giving of pain to another, like that of a surgeon operating on his own child. Jesus says: "Resist not Evil, turn the other cheek to the smiter." Buddha says: "Conquer hatred with love." Muhammad says:

Idfa' b-illaṭi he-ya ahsan. (H.)

(Recompense evil, conquer it, with good.)

The Veda says :

Sétuṣ-ṭara duṣṭarān, a-kroḍhēna kroḍham,
saṭyēn-ānṛtam. (V.)

(Cross carefully the bridges hard to cross ;
Cross Hate with help of Love ; Untruth,
of Truth.)

Kṛshṇa says :

Vimuchya nirmamah . . . kroḍham . . . Brahma-
bhūyāya kalpatē (G.)

(Who gives up anger, he attains to God.)

But Kṛshṇa also says : "Therefore fight
(against the wrong-doer and oppressor)."
And Muhammad too says : "Fight in the
way of God, for the weak among men,
women, and children." And Manu says :
"There is no quicker and surer road to
heaven than to give up life fighting for the
protection of women and children."

Lao-tse said : "Recompense injury with
kindness." Confucius asked : "What then
will you return for good ? ", and added as his
own view : "Recompense injury with justice,
and return good for good." Lao-tse's
disciple, Chuang-tse, two hundred years
later, answered Confucius : "To the good I

would be good ; and to the not-good I would also be good, in order to make them good."

The governing principle, which illuminates the whole problem, and makes possible the correct solution of each particular case, is :

Désa-kāla-nimittānām bheda-ir-dharmo vibhid-
yaté. (*M-bh.*)

(Difference of time and place and circumstance
Makes difference of duty and of right.)

The general rule is : Return good for evil ; less reservedly, for the teacher, the priest, the man of God ; with still less exception, when the injury is done to himself. The special rule is : Fight against and resist evil ; with physical force, passively or actively, negatively or positively, as conditions may permit ; this is so, specially, for the householder, the man of and in the world ; particularly when those dependent on him for protection are threatened ; yet more particularly for the 'public servant' ; unreservedly and without exception for the policeman, the soldier, the magistrate, whose express duty it is to protect the people from miscreants.

4. THE IMMORTAL VIRTUES AND THE DEADLY SINS. The "Seven Immortal Virtues"

of Christianity, viz., Faith, Hope, Charity, Justice, Prudence, Temperance, and Fortitude, generally correspond with the *Shat-sāḍhanas*, "the Six Helpful Means" of upward progress, of *Veḍ-ānta*, vi., *Shama*, *Dama*, *Uparati*, *Tiṭikshā*, *Shraḍḍhā*, *Samāḍhāna*, i.e., charitable Tranquillity, self-restraining Temperance, Resignation, all-enduring Fortitude, Faith, just and all-reconciling Single-mindedness. The "Seven Deadly Sins," Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth, are the same as the *Shad-riṣas*, "the Six Internal Enemies," *Kāma*, *Krodha*, *Lobha*, *Moha*, *Maḍa*, *Maṭsara*, i.e., Lust, Hate, Greed, Infatuation, Arrogance, and Jealousy; Infatuation covers Gluttony and Sloth.

THE TWO MAIN SINS. The sins have been reduced to two, in almost the same terms, by Kṛṣṇa and by Maulānā Rūm.

Indriyasy-ēndriyasy-ārthē Rāga-Dvēshau vya-
vasthītau ;

Ṭayor-na vasham-agachchheṭ ṭau hy-asya pari-
panṭhinau. (G.)

(Lust, mask of and Love, dislike, anger, Hate—
To every object of each sense attach.

Be thou on guard, pass not into their power ;
They block thy passage on the upward path.)

Kāma esha, Krodha esha . . . vidḍhy-ēnam iha
vairiṇam. (G.)

Khaṣhm o Shahwaṭ mard rā ahwal kunaḍ.
Z-iṣṭiqāmaṭ rūh rā mubḍal kunaḍ. (S.)

(Hatred and lust are the two inner foes.
They twist man's eyes and make his vision
false,
And from the straight path lead his soul astray.)

5. THE SINGLE SEED OF THE TWO ROOT-SINS. The Yoga tells us that *Aham-kāra*, *Kḥuḍī*, Egoism, is the yet more subtle root from which both lust and hate sprout forth as obverse and reverse; and that the final seed, from which this egoistic selfishness too proceeds, is *A-vidyā*, the Un-truth, falsehood, error, ne-science, deceit, that I am something separate from my brother and that both are separate from the One Self. This self-ish Un-truth is the ultimate source of all wrong feeling, wrong desire, wrong conduct. This *a-vidyā* is the real *kufr*, literally, "hiding the truth," *lā-haq*, un-truth, *i.e.*, considering *mā-siwā-Allah*, "other-than-God," as actor. In affirming I-ness, the *nafs*, the ego, commits *shirk*.¹

¹ For these definitions of *kufr* and *shirk* see Khaja Khan's *The Secret of Anal-Haq*, pp. 68, 83, 123, 151. *Shirk* means 'joining,' joining something to God, placing beside God something other-than-God and believing it to have real existence also, whereas

Prakṛtēh kriyamāṇāni guṇaih karmāṇi
sarvashah
Aham-kāra-vimūrhaṭma karṭ-āham-iti mān-
yaṭé. (G.)

(This Universal Nature doeth all,
The Nature of the Universal Self;
Yet man, deluded by false egoism,
Believes 'I am the actor,' not the One.)

This *Aham-kāra*, Egoism, *khudī*, feel of separate self, appears as a triple desire, (1) *syām*, "may I always be," (2) *bahu syām*, "may I be more," (3) *bahu-dhā syām*, "may I be many". In Ved-ānta they are called the three *éshaṇā-s*, (1) *loka-ishāṇā*, (2) *viṭṭa-ishāṇā*, (3) *dāra-suṭa-ishāṇā*. In Buddhism, (1) *bhava-ṭṛshṇā*, (2) *vibhava-ṭṛshṇā*, (3) *kāma-ṭṛshṇā*.

true Islam regards God as the Only Being and all other-than-God as non-Existent; just the same as Ved-ānta. Gradually *kufr* has come to mean disbelief in the Islamic religion generally. Thus the *Gulshan-i-Rāz* says :

Ke rā kufr-é-haqīqī shuḍ piḍīdār,
Zé Islām-é-majāzi gashṭ bé-zār. (S.)

(Whoever glimpsed the real disbelief,
From outward Islam he did turn away.)

"Apparent Islam consists in the observance of ordinances, and real Islam consists in the extinction of self (*disbelief* in the false self, the lower self, egoism). *Kufr* is covering up the Oneness of Existence under the screen of Multiplicity. *Shirk* is considering the One Real Existence as two. *Kufr* and *shirk* of *Shariat* are pollutions from sins; those of *Tariqat* are love of the (sensuous) world; and those of *Haqiqat* are the establishment of *ghair* ('other,' *itara*, *duitiya*, a 'second'), and not seeing the Oneness underlying Multiplicity." *Ibid.*, pp. 114, 213. The difference between Vedic Karma-kānda and Ved-ānta, and between Churchianity and real Christianity is the same.

Jainism knows them as (1) *āhāra-sañjñā*, (2) *parigraha-sañjñā*, (3) *maithuna-sañjñā*. Sūfis call them the primal desires for (1) *zamin* (land, whence food and self-preservation, (2), *sar* (wealth), (3) *zan* (wife). In Christian lands the popular names for these are (1) wine (in place of food), (2) wealth, (3) woman. Western psycho-physiology knows them as the primal instincts, cravings, impulses, appetites of (1) hunger, (2) acquisitiveness, (not yet clearly recognised as an elemental radical factor, equally with the other two, and completing, with them, the primal triad of the root Egoistic-Desire), and (3) sex. The new psycho-analytic science, or, rather, branch of psychology, would perhaps name them as (1) the ego-complex, (2) the property-complex, (3) the sex-complex (*hrdaya-gran̥hi*, 'heart-knot,' *kāma-jatū*, 'tangled desire-roots', are the expressions, corresponding to 'complex,' found in the *Upanishats* and the *Bhāgavatā*.)

The Self, which *is* Immortal and Omniscient, having 'forgotten' that fact, 'hidden the truth,' fallen into *a-vidyā* and *kufr* of Its own free-will, for *lahw o la'ib*, *lilā*, 'idle sport

and play,' and *made* itself mortal and little-knowing, now tries to *make* itself immortal again and *maintain itself* in unbroken continuity, by taking physical and mental *food*. The Self, which *is* Omnipresent, having veiled Its eyes to that fact, and *made* itself small, now tries to *make* itself all-encompassing, by growing bigger and bigger in body and securing *more and more wealth* and possessions. The Self, which *is* Omnipotent, already contains all potencies, all powers, all forms, within Itself, having blinded Itself to that fact, and made itself weak and confined to one form, now tries to regain its all-mightiness by reproducing itself, progenerating itself, in a series of *many* forms, all subject to its will and power, through a *spouse*, a counterpart, a reversed image and reflection of itself. Thus does egoism work, giving rise to endless errors, wrongs, ill-wishes, through the branching of each of these three into endless derivative forms of like and dislike, love and hate, *kāma* and *krodha*, *shahwat* and *khashm*.

The counteractives of the three down-dragging appetites are (1) *ahimsā*, (2) *a-pari-graha*, (3) *brahma-charya*. The other *śīlas*

will come under these, while *Satya, Haq*, in the higher sense of the One Truth of the Unity of all, stands above and gives birth to all the three and their subordinates.

6. THE ONE SEED OF ALL THE HOST OF VIRTUES. As wrong desires all take their rise from the Falsehood of selfish and separative egoism, the stubborn feeling that individual selves are really separate and different from one another and from the One Universal Self, so all right desires, good feelings, virtues, flow from, or are but aspects of, selflessness, unselfishness, self-sacrifice, *nir-aham-kāriṇā, bé-khudī*, which is the corollary of the Great Truth of the One Self in all. "Love God with all thy heart," said Christ, and also, "Love thy neighbour as thyself"—because God is thy inmost Self, and thy neighbour is the same.

As lust-hate are the dual shoots that sprout from the seed of selfish egoism, so *bhakti* and *karuṇā, ishq-i-haqiqī* and *rahm*, pure spiritual love and compassion, spring from selfless altruistic universalism. The Védānta tells us that Primal Desire, Māyā-Illusion, Avidyā-Nescience, has two chief *śaktis* (*qīwat* or

shuylñāṭ), viz., *āvarana* and *vikshēpa*, of 'veiling,' blinding, the eyes to the Reality, and of 'flinging,' 'distracting,' driving, the soul towards the Unreal. The Sūfis would perhaps call them *hejāb* and *izāl*. Self-knowledge, *Vidyā*, *Irfān*, Truth, counteracts and conquers these two, respectively, with the help of *vairāgya* and *abhyāsa*, *ṭark* and *mujāhiḍa*, renunciation and perseverent practice of self-control, *mujānibat* and *munāzilat*, turning away from the world and towards the Spirit; and so it strengthens and perfects the virtues of spiritual love and compassion, of charity and altruistic service, *sarva-bhīṭa-hiṭa* (G.) or *khiḍmaṭe-khālq* (S.).

Sarvam Ātmani sampashyēt saṭ ch-āsaṭ cha
samāhiṭah;

Sarvam Ātmani sampashyan n-āḍharmē kuruṭe
manah. (M.)

(See all in Self, truth, untruth, right and
wrong;

He who doth see all in the Self, him-Self,
He cannot turn his mind to sin again.)

As a western proverb says: "To understand all is to forgive all." And to understand all is possible only by understanding one's own heart, one's own self, fully. The only way

arts, public good, common interests, respect for 'just laws, courage, faithfulness, reverence—these are the virtues the Rescript emphasizes, and, as shown above, they are all the sweet and healthy fruits of the tree of non-separateness. The sense of non-separateness, the opposite of separatism, is the source of righteousness, right dealing with one another, whence trust and solidarity and strength and alliance for existence. Righteousness exalteth a nation (B.). *Per contra*, imperialistic, selfish, ruthless, unrighteous aggressiveness and exploitation abases the nation which practises them, and overthrows it sooner or later by breeding distrust and struggle for existence inside and outside it.

7. GOD IN MAN. All religions therefore pre-eminently proclaim the recognition of the Universal Self, as the one sure and certain means of effectively subordinating man's lower nature to his higher nature, his lower self to the higher Self, *khuḍī* to *Khuḍā*, the *nafs-i-ammārā* (the sense-ward-driving desire) to the *nafs-i-Rahmāni* (the Divine Element in man), *aḥam-kāra* (egoism) to *Brahma-bhūya* (Universalism, the state of all-including

infinite Brahma or God), *ashubha-vāsanā* (impure desire) to *shubha-vāsanā* (pure desire), *an-ekatā*, *bhēda-buddhi*, *tafragā*, *infisāl*, *ghairi-yat*, (sense of separateness), to *ēka-tā*, *abheḍa-buddhi*, *wahdat*, *ittisāl*, *a'iniat*, (sense of unity), *sv-ārtha* to *par-ārtha* and *param-ārtha*, *khuḍ-gharazī* to *bē-gharazī*, egoism to altruism and universalism, competitiveness to co-operative-ness, individualism to socialism and communism in the finest and only true sense.

In the system of Confucius :

Jen is the fundamental virtue. It is sympathy, fellow-feeling. This fellow-feeling is the reason of the Golden Rule. It is the Tao ; it is the road which must be travelled by every human being. The Tao is the feeling of fellowship, and the feeling of fellowship is the Tao. Without it, one will not be kept from doing to others what one would not have done by others to him. All virtues spring from *Jen*, loyalty, filial piety, courage, wisdom, propriety, faithfulness, righteousness, long-suffering, humane-ness, benevolence. There are only two moral principles, fellow-feeling or altruism, and its opposite, egoism. *Jen*, fellow-feeling, is *man himself*. *Jen* is the reason of love. Only different shades of meaning of *Jen* are prosperity, kindheartedness, charity, sincere sympathy, and *unselfishness*. When a man behaves as his heart desires, yet never transgresses the mean, he has reached perfect adjustment between natural impulses and moral discipline. He is now *Jen* itself. He is *Seng Jen*, a holy man. He behaves as freely and innocently

as a child fresh from the bosom of nature, and all that he does never deviates from the Middle Way, Chung Tao.¹

We have only to read *Jen* as the Higher Self to see that the above is nothing else than Vedānta and Ṭasawwuf. *Jen* as fellow-feeling flows from non-Egoism, un-self-ishness, the suppression and denial of the lower self, which is the result of the conscious or sub-conscious predominance of *Jen* as the Higher Self, with which the sage is identified, *Seng Jen*, *Brahma-bhīṭa*, *Jīvan-mukṭa*, *Insān-i-kāmil*.

N-ist andar jubba-am ghair az Khudā (S.)

(There's naught within my robe but God Him-Self.)

Lisā fi jubbatin siwā Allah. (S.)

(What else-than-God is there within my cloak?)

Brahm-aiva san Brahm-āpyēti.

Brahma véda, Brahm-aiva bhavaṭi.

Ṭaḍ Brahm-āsmy-aham Aḍvayam. (U.)

Brahma sampadyatē ṭaḍā. (U. G.)

(He knoweth Brahm' who is already Brahm'.

Brahma am I, other-less, secondless.

Cleansed of all sins, holy in body-mind,

Knowing the cyclic process of the world,

His being, all and whole, becometh Brahm'.)

¹ Abridged from Suzuki, *History of Chinese Philosophy* pp. 51-56.

Ā'rif o mā'rūf ba mā'ni yak ašt;
 An ke Khudā rā be-shināsad Khudā-st. (S.)

(The Knower and the Known are but the same
 He who knows God is God; God knows him-
 Self.)

Uttamā sahajā-vasthā ... Brahma-bhūya-ya
 kalpaté.

Kantakam kantakén-ōva yéna tyajasi tam
 tyaja. (U.)

(The nat'ral state is best ... the state of Brahm'.
 As when a thorn has pierced into the foot
 Men with another thorn do draw it out,
 And then cast both the thorns away from them,
 So, now that worldly things have been re-
 nounced,
 Renounce renunciation, and be Free.)

Sar-barahna n-istām, dāram kulāhé chār tark,
 Tark-e-dunyā, tark-e-uqbā, tark-e-Maulā, tark-e-
 tark. (S.)

(Upon my head I bear a four-fold helm;
 Of four renunciations is it made;
 Renunciation of (1) this world, (2) the next,
 (3) God personal, (4) renunciation too.)

Mam-éti badhyatē janṭur na mam-éti vimuch-
 yaté,
 Aham-tā-mama-té tyaktvā mukto bhava mahā-
 maté. (U.)

(Bondage is —“ mine ”; Freedom—to say “ not
 mine ”;
 Give up I-ness and mine-ness and be free!)

Qalam andar ba sūrat khwēsh bar zan,
 Hisāré-nafs rā az békh bar kan.
 Tā na gardad nafs tāba ruh rā
 Kai dawā yabi dīlé majruh rā. (S.)

(Thy pen strike through the writing of thy self;
 Dig up this fortress of thy lower self!
 Until this lower self (*nafs*) submits itself
 Unto the higher self (*ruh*), till then thy heart,
 Thy wounded heart, will know no rest from
 pain.)

A western poet has put the same idea in
 other words :

Love took up the harp of life,
 And smote on all the chords with might ;
 Smote the chord of Self, which, trembling,
 Passed in music out of sight. (TENNYSON.)

Christian mystics have put the idea more
 powerfully and nobly than this poet.

Though Christ a thousand times in Bethlehem
 be born
 But not within thyself, thy soul will be
 forlorn ;
 The Cross of Golgotha thou lookest to in vain,
 Unless within thyself it be set up again.
 (SCHEFFLER.)

The Sūfīs have said, similarly :

Nāh guft, Ai sar-kashān ! man man na-yam,
 Man ze jān murdam, ze Jānān mī ziyam.

(Said Noah to his disobedients :
 Ye faithless ones !, have faith !, I am not I ;
 Believe that my small self died long ago ;
 The One Life of all life now lives in Me !)

And the Buddha too,

They call me Gauṭama who have no faith
 In what I say ; but they who do believe—

As the Enlightened One, the Buddha, they
 Call Me, the Teacher, and the Blessed One.
 And this is right ; for even in this life,
 Have I passed to Nirvāṇa, and the being
 Of Gautama has been extinguished.

And the Christ also :

Believest thou not that I am in the Father and
 the Father in me? The words that I speak unto
 you, I speak not of myself; but the Father that
 dwelleth in me, he doeth the works. (B.)

So the Qurān, though uttered by the
 Prophet Muhammad, was spoken by God :

Gar che Qur-ān az labé Paighambar ast,
 Har ke goyaḍ Haq na gufta Kāfir ast. (S.)

(The Qurān through the Prophet's lips did come,
 But whoso says God spoke it not, speaks false.)

Ishvarah sarva-bhūṭānām hṛḍ-ḍēśhé-(A)rjuna !
 tishthaṭi,
 Bhṛāmayan sarva-bhūṭāni yanṭr-ārūrhani mā-
 yaya. (G.)

(God dwelleth in all hearts and turneth them
 Around, as by machinery, at will.)

God descends into and fills wholly, He
 blooms and blossoms in, the soul that opens
 itself out to Him by Love Universal. God
 loves His lover and identifies Himself with
 him, so that whatever the latter does, he

does in the Great King's name, and by His Royal Warrant.

Yé bhajanti tu Mām bhaktyā, Mayi té tēshu
ch-āpy-Aham. (G.)

(Who love Me are in Me and I in them.)

No man can come to Me except the Father . . .
draw him . . . Abide in Me and I in you . . .
I am in my Father, and ye in Me, and I in you. (B.)

F-azkurūni azkarakum w-ashkurūli wa la tak-
furūn. (Q.)

(Avoiding gratefully all sense of separateness,
Think of Me e'er, and I will think of you.)

Yo Mām pashyaṭi sarvaṭra, sarvam cha Mayi
pashyaṭi,

Tasy-Āham na prapashyāmi, sa cha Mé na
prapashyaṭi. (G.)

(Who seeth Me in all, and all in Me,
I ne'er lose hold of him, nor he of Me.)

A GREAT DANGER. As on the Path of Know-
ledge there is the great danger of mistaking
the lower self for the Great Self, so on the
Path of Devotion there is that of mistaking love
of some one person or personal deity for the
whole of true Universal Love, mistaking
ishq-i-majāzī (selfish love) for *ishq-i-haqīqī*
(selfless divine love). *Kḥuḍā* must be very

carefully distinguished from *khuḍl* ; the *nafs-i-lāwwāmā* (the soul that warns, the warning voice) and the *nafs-i-muṭmainna*, (the soul of peace) and the *nafs-i-Rahmāni* (the soul of divine compassion) from the *nafs-i-ammārā* ; the *shuḍḍham manas*, the pure mind, from the *a-shuḍḍham manas*, the impure mind ; the higher Swa from the lower swa ; otherwise, indeed, Swa-rāj, Self-government will become devil-government.

Dvā Suparṇā sayujā sakhāyā
 Samānam vṛksham parishaswajātē ;
 Tayor-ēkah pippalam swādu aṭṭi,
 An-ashnan anyo abhi-chākashiṭi. (U.)

(Two birds of wondrous plumage rest awhile
 On this most curious tree of bodied life ;
 One eats the sweet-sour fruits with eager greed,
 And suffers many ills in consequence ;
 The other looketh on compassionately.)

Very subtle is this dangerous Error of egoism. A hair's-breadth divides heaven from hell. Both are ever-present in us. Now the one prevails ; now the other. The wish to save, is heavenly ; the wish to become a saviour, may lead to purgatory.

Innahū jasro jahannum wa innā alaihe mamarro
 jamī-il-khalq, aḍaqqo min-nas-shair wa ahaḍḍo min-
 nas-saif. (Q.)

(Over Avernus runs, thin as a hair,
Sharp as a sword, a bridge o'er which must pass
All souls—only the good can safely cross it.)

Kshurasya dhārā nishīṭā ḍur-āṭyayā
Durgam paṭhas-ṭaṭ kavayo vaḍaṇṭi. (U.)

(Sharp as the razor's edge is th' ancient path,
Most difficult to tread—the wise ones say.)

THE ONE SAFEGUARD. All souls that
would walk on it safely, must cultivate Love
Universal selflessly, by constantly meditating
on the presence of the Self in all.

Mittrasya chakshushā sarvāṇi bhūṭāṇi paśhyé-
yam. (V.)

(May I behold all beings with the friend's eye.)

Evam tu paṇḍitair jñātvā sarva-bhūta-mayam
Harim

Kriyāṭe sarva-bhūteṣhu bhaktir-avyabhichāriṇi.
(Vishṇu Purāṇa.)

Yasṭu sarvāṇi bhūṭāṇi Ātmany-év-ānupashyaṭi,
Sarva-bhūteṣhu ch-Ātmānam, ṭaṭo na vijugup-
saṭe. (U.)

(The wise who see the Lord enshrined in all
Give service unto all in consequence.
Who seeth in all beings the Self, him-Self,
And all in the same Self, he hates no more.)

Ai ba chashmān-i-dīl ma-bīn juz doṣṭ,
Har che bīnī beḍān ke mazhar-i-Ū-sṭ. (S.)

(Friend! with the loving vision of the heart
Naught else than friend canst thou see any-
where.

Thou knowest now that all are but His forms.)

Ab hauñ kāson baira karañ,
Phiraṭa pukāraṭa Prabhu nija mukha tēñ
Ghata ghata Hauñ biharañ. (SŪR DĀS.)

(How may I bear hate now to any one,
When my Lord goes about proclaiming loud
With his own blessed lips : I am at play
Hidden behind the beating of all hearts.)

Jo ghair kō āp kar pichāñé,
Phir kyūñ karé dushmanī, dīwāñé !
(BAHRI, *Man-lagan*.)

(O lunatic !, if thou dost recognise
That others are thy-self, whom canst thou hate ?

Hama dost, 'all are friends', is the necessary consequence of *Hama Ū-st*, 'all is He.'

Thus is the Way of Devotion, the way of *ṭasfiya-i-dīl* (from *safā*, clean, pure, whence also *Sūfi* and *Ṭasawwuf*) or *chitta-parikarma* or *chitta-prasādanam* (as the Yoga-shāstra calls it), 'the cleansing of the heart,' 'the toilette of the mind,' 'the purification of the soul'—with its vows and its observances, negative and positive, its storing and perfecting of the five virtues and the further virtues, its casting off of sins, its gradually complete self-effacement, its extinction of the lower smaller worse egoistic self, *aham-kāra*, *kḥudī*—but another and inherent aspect of the Way of Knowledge,

for the realization of the identity of all selves in the Universal Self.

THE CROWNING VIRTUE OF HUMILITY. A very important teaching of all religions is that we should welcome the strokes of fortune as coming from God, our own Inmost Self, for our soul's chastening and refinement and further progress on the Path of Ascension, *Ūrḍhva-gaṭi*, *Āroha*, *Qaus-i-Urūj*, the Arc of Ascent, the opposite of the Path of Declension, *Aḍho-gaṭi*, *Av-āroha*, *Qaus-i-nazīl*, the Arc of Descent.

Whom the Lord loveth, He chasteneth. (B.)

Yasy-ānugraham ichchhāmi tasya sarvam
harāmy-Aham. (Bh.)

Ārto jijñāsur-arthārthi jñāni cha, Bharat-
arshabha!

Chatur-vidhā bhajantē Mām, janāh sukrīno-
(A)rjuna! (G.)

(Whom I wish well unto, I rob of all
That he holds dearest and most near his heart.
Thus stricken from the world, he comes to seek
With deadly earnestness to know the Truth,
Of how the wealth of Happiness is found;
And then he learns the Supreme Final Truth
That Happiness is Self and in the Self—
Such the four states of him who loveth Me.)

Ezā ahabb-Allāho a'bḍan aghṭammaho b-il
balāē. (H.)

(When God doth love a servant then he sends
Sorrows to try him, and embraces him
Around the neck with arm of adverse fate.)

Wa la nablowannakum be shai-im min al-
khaufe w-al-jû-e wa naqsim min al-amwâlî w-al-
anfusi w-as-samarât; wa bashshiris sâbirîn alla-
zîna ezâ asabaṭa-hum mustbatun qâlu, inna lillâhi
wa inna ilaihi râje-ûn, ulâ-ika alaihim salawâtum
minrrabehim wa rahmah; wa ulâika humul
moḥṭaḍûn. (Q.)

(Ye will be tried in many ways, indeed ;
With fears and hungers, yea, with loss of fruit,
And loss of property and life itself.
But unto those who, when afflictions fall
Upon them, say, calmly and patiently,
'We all are God's, to Him shall we return,'
Unto them give this good news that ye are
The foll'wers of the right course on which rest
The Mercy and the Blessings of the Lord.)

Fuqr bhî hai Haq kî bakḥshâyish kâ ganj
Jis sé khush ho dé usi bandé ko ranj. (S.)
Fahm o khâtir téz kardân n-ist râh
Juz shikasta mi na giraḍ fazl-i-Shâh. (S.)

(Want is a blessing in disguise from him ;
Who pleases Him, to him He sendeth pain.
To sharpen th' intellect is not the Way ;
The Royal gift is for the broken heart.)

Kshudhâ-trsh-ârṭa janânîm smaranti.

(SHANKAR-ĀCHĀRYA.)

(Children forget the mother, in their play,
Until they feel a-hungered and a-thirst.)

The hurt child is clasped closest to the mother's breast.

N-āyam Ātmā pravachanena labhyah,
 Na mēdhayā na bahunā shrutēna,
 Yam ev-aisha vṛnutē tēna labhyah,
 Tasya-aisha Ātmā vivṛnutē tanūm svām.
 N-aviraṭo dush-chariṭān,
 N-āshāṇṭo, n-āsamāhiṭah,
 N-āshāṇṭa-mānaso v-āpi
 Prajñānen-ainam āpnuyāt. (U.)
 Dhyāna-yoga-paro nityam, vairāgyam sam-up-
 āshritah,
 Vimuchya kāmam krodham cha, Brahma-
 bhūyāya kalpatē. (G.)

(By eloquence this Self may not be found,
 Nor by much learning, nor sharp intellect;
 But if a soul loves It with its whole heart,
 Then It too gives Its love unto that soul,
 And unto it Its loveliness unveils.
 Unless man turn away from evil ways,
 Unless he cease from quivering restlessness,
 Unless his greed for worldly things die out,
 Unless his mind resign and quiet down,
 Unless he long for It with all his strength,
 He will not gain the Luminous Insight,
 The Radiant Vision will not dawn on him.
 Only by thinking of It constantly,
 Only by casting off all lusts and hates
 And all his clinging to the finite, may
 He gain the glory of the Infinite,
 And thus gain all the world, becoming Brahm'.)

Allāho yajtabi ilaihe manyashāo. (Q.)

(God draws unto Him-Self the soul He loves.)

Ham Khudā khwāhi wa ham dunyā-i dūn,
 In muhāl aṣṭ o khayāl aṣṭ o junūn.

Na gum shuḍ ke rūy-ash ze dunyā bi-ṭāft
Ke gum-gashṭa-é khwēsh rā bāz yāft. (S.)

(God thou desirest, and the world also—
Absurd thy thought, and insane thy desire !
If thou wouldst find thy God, turn thou away
Thy face from worldly things ; and do not fear
Thou wilt be lost if so thou turn away ;
Rather thy lost Self thou shalt gain again.)

Ye cannot serve God and Mammon both. (B.)

Vipadah sanṭu nah shashvaṭ ṭaṭra ṭaṭra, Jagad-
Guro !,
Bhavaṭo ḍarshanam yaṭ syāḍ a-punar-bhava-
ḍarshanam. (Bh.)

(May ills befall us o'er and o'er again,
O Thou Benignant Teacher of the Worlds !
For so alone are we compelled to think
Of Thee, and pray to Thee, and turn to Thee
With our whole heart, whole being, and then see
Thy Face Divine—whereafter sorrow ends.)

Lau ya'lam-ul-momin niālahū min-al-a'jrē f-il
masāyab laṭamannā annahū qurēzā b-il-maqārīz. (Q.)

(The man of faith—if he but understood
What blessings would flow unto him from strokes
Of what men deem ill-fortune, he would crave
That he be cut with scissors piece by piece.)

Kā'ba Kā'ba hai, Sanam-khānā Sanam-khānā,
Lēk totā dīl hī aslī manzilē Jānānā hai. (S.)

(Kāba is sacred Kā'ba doubtlessly,
And Fane of worshipped Image sacred Fane
Also, for sure—but yet the Broken Heart
Is the true permanent abode of God.)

The sacrifices of God are a broken spirit; a broken and a contrite heart, Thou wilt not despise. (*B.*)

A recent western poet, whose path in life was very full of sadness and care, has illustrated the same ancient teaching of the great teachers and lovers of mankind, with such profound and genuine emotion of heart, that his words deserve to be reproduced here.

When so sad thou canst not sadder,
Cry—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.
Yea, in the night, my Soul, my daughter!
Cry, clinging Heaven by the hems,
And lo! Christ walking on the water,
Not of Gennesareth but Thames.

(FRANCIS THOMPSON.)

When we happen to come across descriptions of the doings of the Inquisitors in mediæval Europe, and other religious fanatics elsewhere, their burnings and buryings alive, their flayings, mutilatings, rackings, of men, women, and children—such horror grips the heart that it becomes difficult to read on, and the whole soul cries in agony: Why, why dost Thou permit such dire cruelties! The

only—and sufficient—answer and consolation is that truly does God—the God *in* the victims—*suffer* it all *Him-Self*, for the extreme experience (in the deepest sense ‘en-joy-ment’) of the tragic side of the World-Drama; for the greater glory and bliss of the ‘victims’ in their after-life; for their exaltation in heaven and on earth as the martyrs whose blood is the seed of the tree of Virtue; for making enviable use of them as exemplars with which to infect the world with heroism; for expiating wholly all their possible past sins; for taking them to His Infinite Heart the more closely; for creating the indefeasible desire for expiation in the souls of (the inversed God or Satan, the pseudo-God, *in*) the ‘victimisers,’ by inevitable reaction and revulsion of feeling, whereby they too will be regenerated in due course and will regain the paradise they have now lost; and, finally, for the teaching to all, turn by turn, age after age, of the lesson of *Satyāgraha*, ‘steadfastness in Truth,’ *A-himsā*, ‘non-violence,’ *Tyāga*, ‘self-sacrifice,’ *Brahmacharya*, continence, self-control, and *Niraham-kāriṇa*, ‘denial of and freedom from ego-ism, the lower and smaller self,’

from which flow all the other virtues and perfections of the soul especially the crowning virtue of Humility, *ṭawakkul*, *Īshvara-praṇiḍhāna*, resignation, submission, surrender to and utter trust in God, the Universal Self. Truly is Humility, with its patience under suffering, the crown of virtues, since it means that the false separative ego, which asserts itself as other than others, has been let out, and God, the Universal, all-pervading, all-including Ego, has been let in.

Humility is indeed only another name for non-egoism; that, in its fullness, results from *Satya*, Truth, not only the practice of truthfulness in speech, but the realisation of the Ultimate Truth of the Oneness of all selves in the Universal Self. From non-egoism arise naturally all the five principal and derivative virtues spoken of before, in ever greater perfection. Of the five principal virtues, three may be regarded as including the other two, and as being the counteractives of the three 'appetites,' root-desires, spoken of before. *Ahimsā*, non-violence, is the opposite of *Loka-ishāṇā*, Hunger of mind and body and wish for

self-maintenance, and consequent *Kroḍha*, Hate of others; truthfulness of speech may be regarded as part of this, for untruthfulness is intended to hurt others, directly or indirectly. *Brahma-charya*, Continence, purity, is the opponent of *Dara-suta-ishāṇā* and *Kāma*, Lust and sexuality and wish for self-multiplication. *A-parigraha*, *Tyāga*, renunciation of possessions and property, is the opposite of *Viṭṭa-ishāṇā* and *Lobha*, Greed and acquisitiveness and wish for self-aggrandisement; non-stealing is obviously included in it. Thus is Truth the fount of all virtues, and Humility the crown of them.

The five virtues, placed in the forefront of their teaching, by Manu, Moses, Buddha, Christ, Muhammad, all alike, are not merely 'other-worldly' virtues. They are of the greatest and most immediate *practical* use in *this* world. They are the cement which enables human beings to cohere in an organised society. As soon as they fall below a minimum degree in any community, that community begins to decay and break up. Is it not plain that reckless 'violence' towards and hurting of others for the satisfaction of

one's own 'hunger' of body and 'ambition' of mind and consequent widespread hatreds; deliberate 'falsehood' to cheat others of their dues, false propaganda and false advertisements on enormous scales and consequent all-pervading mutual distrusts and fears; over-indulgence in 'impure' foods and drinks, and excess of 'lust' and 'sensuality' in wedlock and in adultery, and consequent over-population, endless diseases, insanities; excessive 'covetousness', 'greed for property and possessions,' and 'theft' of neighbour's goods, and frantic competition and vast exploitation of the weaker—is it not plain that these, the opposites of the five virtues, all aggravating each other, are the *root-causes* of civil wars, class wars, economic, national, and racial, military wars, and world-wars which threaten to destroy civilisation and fling man back into the beast? Very *practical*, then, is this aspect of Religion, though its only foundation is the *metaphysical* Fact of the Unity of all selves in the Universal Self.

THE MUTUAL BALANCING OF PLEASURE AND PAIN. After all Pain is the inseparable

companion of Pleasure. The Metaphysical, Divine, Law of Polarity, Duality, Opposition, *Dvam-dvam*, 'Two-and-two,' *Ziddain* and *Zaujain*, 'Opponents-Spouses,' necessitates both. That man deliberately, sadistically, inflicts torture upon fellow-man—excites the sense of horror to its utmost, no doubt. But willing submission to such torture, for a noble cause, in the name of the Universal Self, develops Heroic Humility to its utmost, also. And there is the consolation that the unfailing Law of Action and Reaction makes ad-just-ment inevitable. The souls of all, victim and victimiser, have to pass through all kinds of experience. The victim has been the victimiser. The victimiser will be the victim. So far as the mere physical pain is concerned, Nature's winds, waters, fires, earthquakes, accidents of all kinds, predaceans, reptiles—are always inflicting awful tortures upon human beings as well as animals. Human beings have to learn to keep an equable mind in pain as well as pleasure. What right have we to take all the mass of pleasure (no whit less, by metaphysical calculus, than the total mass of pain, in the

universe] which we derive from 'the world beautiful' (as well as 'horrid') as our due, and give no thanks for it, and not balance it against the pain, but only cry out and make complaint against the latter ?

Dukheshv-anudvigna-manāḥ sukheshu vigata-sprāh. (G.)

Dukḥe dukḥ-ādhikam paśhyēt sukhē paśhyēt sukh-ādhikam.

(Not 'whelmed by sorrow nor elate in joy,
Of others' greater pains and pleasures think,
To check despair and overweening pride.)

Thus does God's Nature educate all into true Humility ultimately, and into the Duty of mergence of the individualistic into the Universal (and therefore social) Will, the true Spiritual Communism and Socialism.

DUTY. Do your Duty, your *Farz*, your *Kṛtya*, to your fellow-beings, in the spirit of philanthropy, of Devotion to the forces of Good in the World-Drama, in good fortune and ill, without thought of gain for yourself, undeterred by indolence or doubt or fear of suffering, content with 'the remains of the sacrifice' if any, and without even them if there are none, full of utter faith in the

Omniscient Wisdom of the Universal Supra-conscious, with complete submission and surrender of your small self to that Infinite Self—this is the ultimate practical lesson of it all.

Take no thought for the morrow . . . (Even) one sparrow shall not fall on the ground without your Father. The very hairs of your head are all numbered . . . (Yet) whatsoever (of duty) thy hand findeth to do, do it with all thy might. (B.)

Ishvarah sarva-bhūṭānām hr̥d-dēśhē-(A)rjuna!
 tishthaṭi,
 Bhrāmāyan sarva-bhūṭāni yantrā-rūdhāni
 māyaya.
 Tasmād asaktah satatam kāryam karma
 samāchāra;
 Asakto hy-āchāran karma Param āpnoṭi
 pūrushah.
 Karmany-ēv-ādhikāras-tē mā phalēshu kaḍa-
 chana.
 Mā karma-phala-hētur-bhūr-mā tē sang-ostv-
 akarmanī.
 Yajña-shisht-āshinah san̄to muchyantē sarva-
 kilbishāt;
 Bhunjate tē tv-agham pāpāh yē pachanty-ātma-
 kāraṇāt. (G.)

(God bideth hidden in the hearts of all,
 And turneth them around, as if they were
 All mounted on an infinite machine.
 Therefore the part assigned to thee do well,
 Thy Duty, and cling not to thought of fruit.
 So acting, with detachment from all thought
 Of selfish gain, thou hast already gained
 The Highest Gain there is to be attained.

Only the remnants of thy sacrifice
Are, by the Law, permitted unto thee.
Who makes and tastes all tasteful goods and
foods

Himself, alone, he makes and tastes but sin.
To do thy Duty is thy only Right—
Duty of service of thy fellow-beings.
No right hast thou to wish for other fruit.
Think not of gain, nor of inaction either,
And self-deluding slothful idleness.)

Qulub-ul-khalayak fi asabi-ir-Rahman. (Q.)
Ramze al-kasib hasab Allah shinau,
Az jawakkul dar sabab ghafil ma shau.
Rau, jawakkul kun tu ba kasb, ai umu!
Jehd mi kun, kasb mi kun, ma-ba-mu. (S.)

(Around the fingers of Almighty God
The hearts of all His creatures ever twirl.
Therefore, the secret of all righteous will
Is, not to shirk, but to do manfully
Thy Duty in accordance with God's Will.
Surrender thy whole being unto God,
But be not negligent of this great fact
That only duteous action proves thy faith,
And that effects are not produced sans
cause.

Thy effort, as a cause, is in His Will.
Prove thy submission by thy righteous deeds;
Thy duty, by a hair's-breadth e'en, shirk not.)

Supreme is the Bliss of such Mergence of
the small will into the Great Will, such
Duty, such surrender, such Humility. When
mutual mergence, and identification of
life, being, interests, of spouse and spouse,
in finite human marriage, are so blissful

infinitely greater must be, is, the Bliss of the mergence of the Finite and the Infinite, the Joy of the realisation that *jīva* is Brahma, *rāh* is *Rāh-ul-Rāh*, *Rāh-i-Ā'zam*, that Man is very God. The ecstatic joy of this realisation has been described in all religions. God is Love. Love is God. Mutual Devotion, Devotion of one to All, of All to each—this is the goal of the Path of Devotion.

Raso vai sah. . . . sa śha rasānām rasa-ṭamah.
 Ātmanas tu kāmāya sarvaṃ vai priyaṃ bhavaṭi
 Ānandam Brahmaṇo vidvān na bibhēṭi kuṭash
 chana (U.)

(He is the only savour in the world,
 He is the flavour-essence by which all
 The savors of the world are flavored;
 Whate'er is dear is dear for sake of Self.
 He who has known the taste of that Great Bliss
 Of gain of Self—he knoweth fear no more.)

Ye are the temple of God Ye are the
 salt of the earth If the salt lose its savor,
 with what shall it be flavored? What
 shall it profit a man if he gain the whole world
 but lose his own soul? (B.)

The gain of one's own soul, recognition of
 one's own and of all others' identity with the
 Universal Self, and the permanent tasting
 of that Divine Savor is the goal of the

Devotional aspect of the Tri-une Way called Religion.

Kulle shayîn hâlikun juz wajh-i-Û.
Gar tu-i dar wajh-i-Û, hastî ma jû. (S.)

(All forms appear and pass. His Being lasts.
If thou art in that Being—as thou art,
Since how else couldst thou say 'I am,'
'I am'—

Then thou art sure of deathless Being too,
And there is nothing more for thee to seek.)

The joy of that Divine Union, the only and the final cure for all the world's sorrows, must be, and is inevitably, unconsciously at first and consciously afterwards, striven for and achieved by all souls.

Bishkanað dasté ke kham dar gardané yâré na
shud,
Kor beh chashmé ke lazzaṭ-gir dîdâré na
shud. (S.)

(Be paralysed the arm that knows not Rest
In tender curve around the Loved One's waist ;
Be blind the eyes that tasted ne'er the Bliss
Of the sweet Vision of the Loved One's face.)

Shakle-insân meñ chhipâ Tû, mujhe mâ'lûm na
thâ ;
Chând bâdal meñ chhipâ thâ, mujhe mâ'lûm na
thâ. (S.)

(I saw Thee not before—I see Thee now,
Belov'd ! Thou peepest forth from every face !
I saw Thee not before—behind the clouds
Beloved ! Thou didst hide, I see Thee now !)

PERSONAL AND IMPERSONAL DEVOTION. The danger of mistaking devotion to a person for devotion to the Impersonal or All-personal has been referred to before. Yet the former is a necessary stage on the progress to the latter. The final perfection of devotion as Love Universal has to be preceded, in the evolution of the soul, by the love personal.

This personal love has many grades and degrees, according as it gives more and more of service, and takes less and less of return. The human being begins as a baby with intensely selfish love for the mother, and ends with selfless love for children as a parent. Especially selfless is the love of the mother, all-giving, all-forgiving. The mother is nourishing Mercy incarnate; the father, protective and instructive Justice. She represents the *jamāli* aspect, the *mādhurya*, the Beauty and Sweet Tenderness, of God; he, the *jalālī*, the *aishvarya*, *prabhu-tva*, aspect, His Compelling Order-liness. She embodies the ministrant and promotive functions of the State; he the constituent and preventive. But this maternal devotion to the children, though so sweetly selfless, is generally

exclusive, limited to one's own children. It seldom extends to even the nearest neighbour's families.

As in the life of the family, so in the larger life, which includes the life beyond this life and also the life of the community, society, nation, humanity, and even the other kingdoms of nature, the soul passes through stages. The *guru*, *āchārya*, *Brahma-vid*, *murshid*, *sheikh*, *ārif*, *pir*, *Haq-shinās* priest, spiritual preceptor and counsellor, is the father-mother here. If he or she is the physical parent also, the relationship is best and safest. But it is difficult for all parents to discharge the sacred and delicate function of spiritual guide also. Therefore all religions have evolved and differentiated out a class of such; and with very evil consequences, after certain limits, as is the way of Nature, with her Law of perpetual Swing, from Extreme to opposite Extreme, back and forth. Vaidika Dharma has a priesthood, by express provision in its social organisation, to be made up of persons who are by *temperament* "men of knowledge" and of philanthropic *virtue*—though spiritual preceptorship of the children

by the parent in each family is also encouraged. Buddhism, Jainism, Christianity, Islām, beginning with missionary *bhikshus*, *shramaṇas*, *kṣhapanas*, *yaṭis*, apostles, disciples, *asahāb*, companions, *momins*, faithful ones, *imāms*, *khalifās*, etc., have (—even despite some efforts in some cases, especially in Islām, to avoid it—) inevitably developed very potent priesthoods also. Very good, very self-denying, very helpful in the beginnings, priesthoods always degenerate (as do kingdoms), pass over to the opposite extreme, and develop tendencies to demoniac treachery, so that the shepherd and the sheep-dog devour the sheep which they are set to guard from all harm. History may be said to be largely the history of the martyrdom of humanity at the hands of its trustees, its ‘mother’ and ‘father’, its priests and its rulers.

Ai baśā lblis ādam-rūy aśt,
Pas ba har ḡaṣṭé na bāyaḡ ḡāḡ ḡaṣṭ. (S.)

(Many a fiend doth wear the human shape ;
Give not the hand of trust to every hand.)

Guravo bahavas-tāṭa !, shishya-viṭṭ-āpahārakāḥ ;
Virālā guravas-té yé shishya-santāpa-hārakāḥ.

(Guru-Gītā.)

(Many the guides who take away full soon
The pupil's goods, but very few, alas!
Those that can take away his ache of heart.)

But experience of such awful treacherousness must have its own uses in the providence of God's Nature. The soul of the victim receives a terrible shock which transforms it. Its own latent selfishness is exposed to itself ; it desired worldly advantages and not spiritual gains ; it is now thrown back upon its Higher Self, by a violent revulsion ; it plumbs far depths and touches unknown heights (which heights and depths are all within its own infinite consciousness in fact) at a bound ; it gains the true humility, and thence freedom, sooner or later, from spiritual as well as all other enthrallment to others, to an-Other, to any Other. The conscience, the higher soul, of the betrayer also unavoidably awakens some day ; he too undergoes revulsion of feeling, and helplessly makes expiation by equal suffering, and also learns the same humility.

Ordinarily, developing slowly the purer aspect of family relationships and affections and the accompanying self-denial, *ishq-i-majāzī*, *muhabbat*, *īśār*, *prēma*, *prīti*, *anu-rāga*,

tyāga, the soul cultivates, side by side with these, love of, faith in, and reliance for refuge upon, a living spiritual preceptor and also a higher unseen *barzakḥ* or mediator, a messiah, a *nabī* or prophet, a *rasūl* or messenger of God, an *avatāra*, or incarnation of divine power, an *insān-ul-kāmil*, perfect man, an *ishta-deva* or beloved form of deity represented by high *deva* or angel, manifesting one *ism*, *nāma*, name, of God—all facts in Nature; and, through such mediator it seeks to reach God—whatever the highest conception, generally that of a Personal God, separate from the devotee and from all creation, which the devotee concerned may be able to form.

So long as the soul is not able to get over the sense of personality and personal sin and weakness and danger, so long as it clings to a separate body of its own and desires to continue a separate individual existence, it must tie itself to some such highly advanced embodiment of spirituality, in-carn-a-tion of the Spirit, even as children must seek the protecting help of parents, until they attain maturity, and must evoke such help by its

own loving reverence and earnest cry for it in the way of whole-souled prayer.

After the vision, the realisation in oneself, of the Impersonal has been reached—through such very help—the love and reverence ought to, and do, become deeper than ever, and a profound gratitude is added to them, in every truly illumined soul; even as the right-minded son and daughter, nourished and fostered tenderly by parents until they have reached majority of body and mind, feel, if possible, greater love and reverence and gratitude than they did or even could as little children.

Herein is large part of the satisfaction of the requirements of personal emotion, of the needs of the heart, that religion is expected to, and does, bring to all sincere souls.

Clearly, there is no conflict here between head and heart, but much soothing, nay, very joyful, harmony instead.

If the followers of different religions quarrel with one another—one saying that Kṛṣṇa is the *only* personage who should be followed and honored, another that Zoroaster is the only such, a third that Moses, a fourth that Buddha,

a fifth that Jina, a sixth that Christ, a seventh that Muhammad, is the *only* such—then the plain cause is that they are not sincere devotees but arrant egoists, that none of them really honors and follows the great Master whom he pretends to honor and follow, but each really loves his own narrow and conceited *little* self, and wishes to impose that little self and its small-minded opinions upon all the world, for the satisfaction of his own vanity and the tasting of a false greatness under cover of the true greatness of the Master, which true greatness he only belittles and drags in the mire by his own false understanding of it. But they will all grow wiser, bye and bye, turn by turn, each in his own due time.

Because I naturally love and honor my own parents beyond the parents of others, is that a reason why I should insist that others should also love and honor my parents beyond or instead of their own? If I am at all right-minded and not insane, I should be the first to say to my neighbour: Even as I revere my parents most, so should you yours; but, as I regard and love you as my cousin, so I shall,

next after my parents, revere your parents as the cousins or brother and sister of my parents, and therefore as my uncle and aunt ; and even so should you revere my parents as your uncle and aunt. Your parents have done for you what mine have done for me. They have washed you of soiling vices, fed you with the milk and bread of life, tended you day and night, guarded you from the dangers and illnesses of sin, taught you anxiously the same soul-wisdom, and brought you to majority of years and maturity of body and mind so that you can now stand upon your own feet, and even help and care for others even as you have been helped and cared for. Your first duty, therefore, is to your parents, even as mine is to mine.

If the followers of the several religions, or rather of the re-proclaimers of the same One Universal Religion, in different languages and times and climes, were only thus loving and simple and straight of heart, they would fill their own homes and all other homes of the whole world with loving paeans of joy and with mutual service and the real blessings of religion, instead of, as they have been doing,

century after century, with the cruel cries of hate and war, bloodshed and torture, and turning religions into the worst curse of mankind.

The soul which has learnt the true humility cannot behold these conflicts without the greatest agony of heart, its only consolation being that they also must serve the ultimate good purpose of the World-Drama planned and operated by the Divine Will-and-Imagination. The worst about these terrible conflicts is that they are all about words and names, non-essential forms and superficial trivialities. If instead of hating, men could honor, the founders of other religions than theirs, even though in a lesser degree than the founder of their own, they could *multiply* their joy, by giving and receiving sympathy and con-gratulations, on all appropriate occasions of the holy-days of each religion, instead of *marring* it wholly by mutual antipathy and obstructions.

To the soul which has seen the great Vision of Self-in-All and All-in-Self, *meum* and *tuum* are reduced to a minimum, if they cannot vanish altogether while fleshly tenement

lasts. Religions, in the plural, disappear for him; only Religion, in the singular, remains.

Hama kas talib-e-Yâr and, che hushyâr o che mast,
Hama jâ khâna-e-ishq ast, che masjid che kanisht. (S.)

(Sane and insane, all are asearch for Him,
Worshipped in mosque, fire-temple, church,
alike,
The only God is the One God of Love.)

Yé-py-anya-devatâ-bhaktâ yajanté shraddhay-
anvitah,
Té-pi Mâm-éva, Kauntēya!, yajanty-avidhi-
pūrvakam.
Yé yathâ Mâm prapaḍyanté tans-taṭhaiva
bhajāmy-Aham.
Mama varṣm-ānuvartanté manushyah, Pārtha,
sarvashah. (G.)

(They who do worship other gods with faith,
They also indirectly worship Me.
From all sides are men coming unto Me;
I meet them on whichever way they come.)

Trai-guṇya-vishayâ Védâ, nis-trai-guṇyô bhav-
Arjuna! (G.)
Nis-trai-guṇyē paṭhi vicharaṭo ko vidhih ko
nishēḍhah.
Na varṇâ na varṇ-āshram-āchāra-dharmâ,
Na Mé dhāraṇâ-dhyāna-yōg-āday-opi,
Na ḍukham sukham n-aiva bandho na
mokshas-
Ṭaḍ-ēko-vashishtah Shivah kévalo-(A)ham.
(SHANKAR-ĀCHĀRYA.)

(The Vedic ritual deals with finite things,
Objects of finite thoughts, desires, and acts,
Pass on beyond these three unto the One.
He who has passed beyond the three and seen
The One, and steadfast moves upon Its Way,
He no more needs from others 'yeas' and
'nays'.

No caste, class, creed, or stage of life are Mine,
No concentration, meditation, yog',
No sorrow, joy, bonds or deliverance;
I am the Restful One and all is Mine !)

Che taḍbir, ai Musalmānān !,
Ke man khud rā na mīn dānam ;
Na Iarsā na Yahūdī am
Na Gabr am na Musalmān am. (SHAMS TABREZ.)

Sūfi shud n-ist, n-ist rā mazhab n-ist,
Bā Yār rasīda rā digar maṭlab n-ist.
Rab-ras Rab shud, tamām Rab rā Rab n-ist,
Har jā khurshēd hašt ān jā shab n-ist. (S.)
Shauq jab tak hai pasē pardah jamālē Yār hai,
Haṭ gayā pardā to phir dīdār hī dīdār hai. (S.)

Hadīse muṭrib o mai go
Wa rāze dahr kam-tar jo
Ke kas na kushūḍ o na kushāyad
Ba hikmat in moammā rā. (S.)

Asrār-i-azal rā na tū dāni wa na man,
In harf-i-moammā na tū khwānī wa na man,
Hašt az pase-pardah guft-o-gū-e man o tū,
Chūn pardah bi-yuftad na tū mānī wa na man.
(S.)

(What can I do, friends !, I know not myself !,
I have forgot my-self, quite lost my-self !
I am not Christian, neither Jew am I,
Nor Zoroastrian, nor Musalmān ;

I only know that I am only I !
 The Sâfi is no more—his lower self
 Is now no more—and that which is no more
 Any religion can possess no more.
 He who has found his God is God, is Self ;
 Who is all God can need no other God ;
 Where the sun shines night can no longer be.
 So long as the Beloved's Loveliness
 Is hid behind a veil, love's longings last ;
 But when the veil uplifts, all longings go,
 And only Vision face to face abides.
 Strike on the harp of thine own inner being,
 And deeply drink the wine of Love Divine.
 No argument may ope the mystery
 Which the deft touch of Love alone can ope.
 While there remains the sense of ' I ' and ' thou,'
 Nor ' thou ' nor ' I ' can probe this mystery
 Of the World's Dawning ; neither ' I ' nor ' thou,'
 Can read this mystic rede illegible.
 From back of screen is talk of ' me ' and ' thee,'
 The screen of this gross flesh and blood and bone,
 And screen of grosser selfish egoism,
 When the screen goes, there's no more ' thou '
 and ' I,'
 But all the Uni-verse grows *On (e)-ly I.*)

THE WAY OF WORKS. Differences are most apparent in the third department of religion, *Karma-kāṇḍa*, *Shrutiyaṭ* or *Mā'milāt*, sacraments, rites, ceremonies and observances. Yet the differences are only apparent. There is very substantial similarity underneath the surface. The dresses of men seem to differ greatly ; yet because the human shape en clothed by them is the same, all dresses

have to shape themselves to it more or less closely.

1. The Vedic *sandhyā-upāsana*, the Christian prayer, the Muslim *namāz*—are the same. The essential parts of all are almost exactly the same. Indeed they are almost like translations of one another. They all pray for Right Intelligence and Righteous Will, inner illumination and guidance, protection from evil temptations, and strength of mind to do the right duty. Obviously, if the intelligence is right and righteous, and the will strong and guided by that intelligence, everything will go right.

Aum ! Taṣ Savitur-varēnyam bhargo Dévasya
dhimahi, dhiyo yo nah prachodayāt.

(V. *Gāyātri*.)

Aum ! Agnē ! naya supathā rāyē
Asmān, vishvāni, Déva !, vayunāni vidvān ;
Yuyodhy-asmaḥ-juhurāṇam éno
Bhūyishthām té nama ukṣim vidhēma.
Aum ! (V.)

Aum !, Vishvāni !, Deva !, Savitar !, dūritāni
parāsuva, yaḍ bhaḍram tan na āsuva !

Aum !, Yaj-jāgrato dōram udaiti Daivam,
Taḍ-u suptasya taṭha-iv-aiti,
Dūraṇ-gamam jyotiṣhām jyotiṣ-Ēkam
Tan-mé manah shiva-sankalpam astu !
Yaṭ prajñānam, uta chēto, dhṛtiṣh-cha,

Yaj-iyotir-antar-amṛtam prajāsu,
 .Yasmān na r̥tē kinchana karma kriyate,
 Tan-mē manah shiva-sankalpam aṣṭu !
 Yēn-ēdam bhūtam bhuvanam bhavishyaṭ
 Parigrhitam amṛtena sarvām,
 Yaśminsh-chittam sarvām oṭam prajānām,
 Tan-mē manah shiva-sankalpam aṣṭu !
 Aum ! (V.)

Yo dēvānām prabhavash-ch-odbhavash-cha,
 Vishv-ādhipo, Rudro, Maha-rshih,
 Hiraṇya-garbham janayāmāsa pūrvam,
 Sa no buddhya shubhayā samyunakṭu ! (U.)

(Aum ! Father of all, may Thy Supernal Light
 Inspire, illuminate, and guide our minds !
 We ope them to that Glorious Radiance ! Aum !

Aum ! Supreme Director ! Lord of Warmth and
 Light,
 Of Life and Consciousness, that knowest all !
 Guide us by the right path to happiness !
 And give us strength and will to war against
 The sins that rage in us and lead astray !
 We bow in reverence and prayer to thee ! Aum !

Father Divine !, all sins ward off from us,
 And all auspicious virtues grant to us.

This Mind Divine of mine, which wanders far
 When I am waking, and comes back in sleep—
 May this far-reaching light of lights will right !

This Mind of mine, which is intelligence
 All-knowing, which is living consciousness,
 And patient self-maintaining fortitude,
 Which is the inner and immortal light
 Without which we are naught—may it will
 right !

This Mind of mine, which in eternal grasp
Holds past and present and the future, all,
In which all other minds are interwoven
As warp and woof—May it will ever right!

Who did create and is the Lord of all
Senses, sense-objects, souls, or high or low,
Ruḍra, the Seed of I-ness, and all-knower,
Maharshi, Who did generate at first
The Golden Egg wherein are interlinked
The wheeling globes by Prime Intelligence—
May He endow us with the righteous Mind.)

Ar-Rahmān ! Ar-Rahīm !
Iyyāka na'buḍu, wa iyyāka nasta'in ;
Ihḍin-as-sirāt-ul-mustaqīm,
Sirāt-allazīna an amṭa a'laihim,
Ghair-il-maghzūb-i-a'laihim wa lā-azzallin.
Amin ! (Q.)

(O Lord of Mercy and Beneficence !
Thee do we serve and Thee beseech for help ;
Teach us the path on which Thy blessings rest,
The straight path, not of those who go astray,
On whom descends thy wrath and punishment !
Amin.)

Our Father which art in heaven,
Hallowed be Thy name, Thy kingdom come,
Thy will be done in earth as it is in heaven,
And lead us not into temptation, but deliver us
from evil ! Amen ! (B.)

Lead me, O Lord, in Thy righteousness. Make
Thy way straight before my face. Cleanse Thou
me from secret faults. Keep back Thy servant
from presumptuous sins ; let them not have
dominion over me. Wash me thoroughly from my
iniquity, and cleanse me from my sin. (B., Psalms.)

Pāp-oham, pāpa-karm-āham, pāp-ātmā pāpa-
sambhavaḥ,
Pāhi mām, Pundarik-āksha !, sarva-pāpa-haro
bhava. (*M.-bh.*)

(Sinful am I, sin-acting, and sin-born,
Sin-natured, cleanse Thou me from all my sin !)

It will be noted that Aum, Āmīn, Amen,
respectively used by Vaiḍika Dharma, Islām,
and Christianity, are exactly the same word,
all meaning, "Be it so".

Another great prayer, common to the
several religions, common because it arises
spontaneously from the unsophisticated human
heart which is the same all over the earth,
may be noted :

Aum ! Tamasō mā Jyotiḥ gamaya,
Asaṭo mā Sad gamaya,
Mṛtyor Amṛtam ! Aum ! (*V.*)

(Lead me from Darkness unto Light, lead me
From the Unreal to the Real, lead
Me from the mortal to th' Immortal Self !)

Il allazna amanu yukhrijahum min az-Zulmāti
il an-Nūr ! (*Q.*)

(Those who have found the faith are taken out
Of Darkness into Light, ye faithful ones !)

Nūrun alā nūrīn yahḍillāhū li nūrīhi maṇ-
yashao. (*Q.*)

(Light blazing upon Light, God guideth him,
To whom He gives His grace, unto His Light.)

Lead, kindly Light, amid th' encircling gloom,
Lead thou me on !

The night is dark, and I am far from home,
Lead thou me on !

(Christian Hymn, by NEWMAN.)

2. But since men cannot always avoid temptation, and darkness falls upon their hearts and eyes, from time to time, nay, but too frequently, and they err into sin again and again, therefore all religions prescribe expiation, and all in three steps: *pashchāt-ṭāpa*, *prakhyāṇa*, *prāyash-chitta*; *naḍm*, *eṭarāf*, *kaffārā*; repentance, confession, expiation.

Bāz ā, bāz ā, un-che haṣṭi bāz ā,
Gar kāfir o gabr o buṭ-parasṭ-i, bāz ā ;
In dar-gahe Mā dar-gahe nā-umedī n-ist ;
Saḍ bār agar ṭauba shikaṣṭi, bāz ā ! (S.)

(Come back, come back, whate'er thou art,
come back,

Sceptic, or worshipper of stone or fire ;
My House is not a house of hopelessness ;
If thou hast broke thy vow a hundred times
Yet still repent and come again to Me !).

Api cheṭ su-ḍur-āchāro bhajaṭé Mām ananya-
bhāk,
Sādhur-eva sa maṇṭavyah samyag-vyavasīto hi
sah. (G.)

(However gross his sins, if he will turn
To Me and love Me with unswerving heart,
He is a saint, he has resolved aright.)

The new science of psycho-analysis tries to give only a modern form and technique to this ancient method of the purging of the soul from sin.

3. So all religions equally enjoin discriminate charity to the deserving, *pātré dāna*, *zakāt* and the construction of "pious works," churches, mosques, temples, alms-houses, resthouses, wells, tanks, hospitals, schools, roads, aqueducts, and plantations of groves and avenues of fruiting, flowering, and ornamental trees, etc.,—all dedicated for public use in the name of God.

4. All call their Scriptures by names having the same significance, viz., "the Word of God": *Brahma-vākya*, *Kalām-ullāh*, Go(d)-spel(l); and all believe in a four-fold source of religious law: *Qurān—Ḥaḍīs—Ijmā'—Qayās*; Revelation—Tradition—Canonical Regulation (Episcopal Legislation and Learned Opinion)—Conscience; *Shruṭi—Smṛti—Sādāchāra—Ātma-tushti* (or *hṛdayā-bhyanujñā*); corresponding to the modern legal Statute—Custom—Precedent—Equity.

5. Because man clings to form, being himself naught else than God incarnate in a form,

and finds it difficult to turn at once to the Formless, therefore all religions take him, step by step, from outer worship to the Inner Worship. But religion becomes ruthless priestcraft, when, instead of leading man on from step to higher step, endeavour is assiduously made to stultify his intelligence and fill it with irrational and debasing superstitions and fears, and keep him fixed to the lowest step for ever.

Apsu devā manushyānām, divi devā manī-
shinām,
Balānam kashtha-loshtéshu, budhasy-Ātmani
devaṣṭa. (*Agni Purāṇa*.)

(The child-soul's gods abide in wood and stone ;
Of average man, in holy lakes and streams ;
Of the intelligent in heavenly orbs ;
The wise man's God is his Immortal Self.)

A western poet makes a repentent sinner say :

"I thought I could not breathe in that fine air
That pure severity of perfect light,
I wanted warmth and color . . . Now I know
Thou art the highest and most human too."

(TENNYSON)

A legend says that Moses rebuked a simple-hearted cobbler for praying to God to appear to him, so that he might put a pair of fine shoes

on His feet. But the Voice of God, from within him, rebuked Moses, in turn :

Tu barāye wasl kardan āmađi,
Nai barāye fasl kardan āmađi. (S.)

(Thou wast sent down to bring souls near to
Me,
And not to thrust them thus away from Me.)

The Buđđha, shortly before leaving this world, advised his followers to make centres of pilgrimage of four places, *vis.*, those of his birth, Lumbini-vana, his enlightenment, Buđđha-Gayā, his commencement of his work of mercy and preaching, Sārnāth in Benares (Sāranga-vana, the Deer-park"), and his passing away into Para-nirvāṇa, *vis.*, Kushī-nagara. He did so, presumably, to satisfy the unconquerable human craving for something visible, something tangible, and to create external means of binding human hearts together by establishing common interests and meeting-places for persons from all parts of the world, in a religious atmosphere and a pure mood of spiritual exaltation and aspiration. Trade and commerce and ideas all travel along such pilgrim-routes and help to spread common culture, common sympathy, humanism.

The Great Prophet destroyed the three hundred and sixty temples and idols of Macca, because he perceived the ill effects of excessive idolatry. Yet, realizing the needs of the human heart, he preserved one, *viz.*, the Temple built by Abraham, the Kā'ba, the Cube, and, with great foresight, made it a uniting centre of an ordained pilgrimage, the Hajj. And Muslims offering prayers at the prescribed hours, always turn their faces in the direction of the Kā'ba, in whatever part of the world they may happen to be. But Muhammad omitted not to teach that, though enjoined for common practice, it was not essential. For, indeed:

Fa aina mā towallu fa sammā Wajh-ullāhī;
inn-allāhā wāseūn alīm . . . Laisal birra an towallu wajūha-kum qibal-al-mashriqi w-al-maghribi
wa la kinnal birra man āmana b-illāhī w-al-yaum-il-akhiri w-al-malāyakāti w-al-kitābi w-an-nabi-yīna. (Q.)

(Whichever may ye turn, God's Face is there;
His Presence doth pervade the Universe . . .
It is not righteousness to turn the face
To east or west, but to believe in God,
And in the Day of Judgment (when you must
The consequence of your good deeds, and ill,
Meet with unfailingly), and to have faith
In angels, scriptures, and the prophets too.)

The courtyard and the corridors around the central Cubical Temple and the sacred Zam-Zam tank in one corner of the large courtyard are very like the precincts of the great temples of South India. The method of worship too has many items quite similar to those which prevail in Indian temples. The pilgrims bathe in the tank and put on two pieces of *ehrām* or unsewn cloth, like the Indian *dhauti* and *uṭṭariya*; make *ṭawāf*, *pari-kramā*, circumambulation, of the temple; kiss the holy stones, the *Hajr-ul-Aswad*, the Black Stone, and the *Hajr-ul-Yamān*, the Brown Stone, fixed inside the cubical room; and sit in meditation. (These Stones are said to be meteorites, left, as they fell from the heavens, unshaped by human hands, like the Shivalingas in some famous Indian temples.) Pilgrimages, *hajj*, *yātrā*, are made by Islāmic pilgrims to other sacred places also.

The Christian religion too has its several specially sacred shrines and churches, where the images of the Blessed Virgin and the Bambino are worshipped with incense, lighted candles, water-sprinklings, much in the Hindū way, and miracles are believed to be performed.

The worship of the ideal Mother and Babe is indeed not only common to all religions, but is their purest, sincerest, most natural, and most ennobling part. So necessary is it for the human heart, that Buddhism in China has found out a Kwanyon Buddha, a female Buddha with a divine babe to worship. And Fātimā and Hasan-Husain are as prominent in Islām as Madonna and the Babe in Christianity, or Yashodā and Kṛṣṇa and Kausalyā and Rāma in Hinduism.

But here, as elsewhere, the human heart runs to excess and converts good into evil. The followers of Islām, not content with the one central Temple, also worship tombs and mausolea which are as uselessly and mischievously numerous as the Hindū temples and images.

So, too, have the followers of the Buddha taken to image-worship in excess. Philologists tell us that the very name, invented by the neighbouring Persian-speaking peoples, for "idol," viz., *but*, is but a corruption of the word 'Buddha'; because the countless images, which they saw scattered all over the tracts now called Afghānistān, Turkistān, etc., were

all described to them, by the worshippers, as 'Buddha'-images. Yet none has declared more emphatically than the Buddha, that "Within our-Self deliverance must be found," and not from images.

It is well-known that the teaching of Mahāvīra Jina is not different from that of the *Vedānta*, even in words, so far as the most important of them are concerned. Yet there is a great deal of worship of images of the *Tīrthan-karas*, among the Jainas to-day; though less so, and perhaps in a more refined form, than among the Hindūs; and there are a considerable number of Jaina temples, some exceedingly beautiful, scattered all over India, and located on admirably selected sites.

The Founder of the Sikh reform of Hinduism, Guru Nānak, has also taught the essentials of *Vedānta*.

Kāhe re, mana !, bana khojana jāi !
 Puhupa māñhi jasa bāsa basaṭu hai,
 Mukura māñhi jasa chhāyī,
 Taisē hi Hari basaṭa niraṇṭara
 Ghatahi mēn, khojahu, bhāi !
 Bhiṭara bāhara Ekahi jānau,
 Yaha Guru gyāna baṭāi,
 Kaha Nānaka binu Āpā chīnhē
 Mitai na Bhrama kī kāt !

(Why wilt thou go into the jungles, Why !,
 What hopest thou to find there, O my mind !
 E'en as the scent within the flowers dwells,
 And as thy image in the glass is held,
 So Hari in thine own heart ever bides ;
 Seek Him with earnestness—and find Him
 there !
 Outer and Inner, know, are but the same—
 So does the Teacher teach thee finally.
 Until thou know thy-Self, so Nanak says,
 From the World-Mirage thou canst not get
 free.)

Yet is there much reversion to image-worship among Sikhs too, and much merely formal repetition, without realization of the meaning of their sacred book, the *Grantha Sāhab* (a collection of the noble and elevating hymns and writings of the Gurus), and even ritualistic worship of copies of it, wrapped in costly cloths, placed on ornamental *chaukis*, with whisks made of expensive kinds of animal hair waved over them by devotees, in the great and beautiful central Golden Temple at Amritsar, and in subordinate *sanghaṭs* in many towns.

But all this excessive clinging to external things is weakness and not wisdom. Multiplication of images, eikons, idols, etc., and of temples, pagodas, churches, mosques, etc.,

beyond a due proportion to the population, should be diligently discouraged, and not encouraged, by the wise and the learned of each religion. As a fact, Islām teaches that a new mosque should not be built within reach of the voice of the *mua'zzin* (the caller to prayer) of an existing mosque; and, similarly, Hindū scriptures say that it is much greater piety to maintain an existing old temple in good repair than to build a new one.

6. All have pageants, eikon and bambino processions, *Maulūd* and *Kāthā* and *Kālakshēpa*, *Dulḍul* and *Tāziā*, *Rām-līlā* and *Kṛshṇa-līlā*, *Muharram* and *Pīṭṛ-paksha*, holy-days of fasts, festivals, lamentations, *Ēkādashī* and *Ramzān* and *Lent*.

Incidentally it may be noted that all the finest products of the fine arts, and some also of the useful arts, poetry, drama, dancing, music, painting, sculpture, architecture, clothing, metal-work, town-planning, gardening, tree-planting, road-making, etc., have found their greatest patron in, and drawn their most splendid inspiration from, religion, in all ages, and in all countries. This is but natural, for religion ministers to, and further sublimates,

the most elevated emotions, whose conscious expression is fine art; and, if philanthropy be the noblest of all emotions and the active essence of religion, as it surely is, then all useful art also. Religion has thus secured some of the purest joy to humanity. Correspondingly, when religion has degenerated, by excess, by hypocrisy, by lack of intelligence, by low and evil nature, of custodian and of follower, then art has also degenerated into coarse, vulgar, sensuous, or even outright barbarous, savage, horrible forms.

If the religious leaders of the various communities had only sufficiently large heart and wise head, they would sit down together and consult with each other benevolently, make a good selection from all these very varied forms of manifestation of religious or religion-colored emotion, especially from the festivals, and advise their respective followers to join with the others in all those selected forms and festivals. They would thus double and treble the joy of each community, instead of marring it all by promoting separateness, antagonism, riots and fatal fights, and ever-rankling revengefulness, as throughout the

medieval ages in east and west alike, and as even at present in India.

7. All religions have sacraments, *samskāras*, *sunnats*, initiations, solemn ceremonies, originally intended to refine and improve mind and body.

8. All use physical appliances to help concentration of the mind during devotions, like the *tasbeeh*, the *mālā*, the rosary.

9. All have *japa*, *azkār*, litanies; *upavāsa*, *roza*, fast; *jāgarana*, *shab-bedāri*, vigil.

10. Vaidika Dharma, Islām, Zion, all, unhappily, believe that the Great God (and not only evil sprites) can be propitiated by ceremonial bloodshed, and all therefore practise animal-sacrifice; but all, happily, believe that *ṭark-i-haiwānāt*, *māmsa-varjana*, avoidance of flesh-meats, and *nafs-kushī*, *ātma-tyāga*, self-sacrifice, are the higher and better way of life and worship. The real and profound meaning of animal-sacrifice is that the animal-in-man, the beast-in-man, the lower base selfish nature of man, his lust and hate and egoism, as exemplified by the goat, the bull, the buffalo, the horse, etc., should be slain. But that same selfishness, instead of allowing

itself to be slain, twists the scriptural metaphor into literal service of itself. No sacrifice can be acceptable to God, the *Rahmān*, the Merciful, the Universal Life, except the sacrifice of one's own lower self and selfishness.

He that findeth his life (egoism) shall lose it ;
and he that loseth his life for My sake (the sake of
the Self, Universalism) shall find it (as the Im-
mortal Universal Life). (B.)

Jehd kun dar bé-khudī, khud rā bi-yāb,
Zūd-tar, w-Allahu-alam b-is-sawāb.
Chand dar bandé khudī? Az khud bar ā !
Ekhl in nālain f-anzurmāt-rā ! (S.)

(Plunge into selflessness to find thy Self
At once, most certainly—God knows 'tis true.
How long wilt thou be bond-slave of thy self ?
Come out of thy small self into the Great !
Put off those dirty shoes of outer forms,
Enter the Temple, and its marvels see !)

Jab main thā ṭab Hari nahīn
Ab Hari hai main nāñhi ;
Préma-galt aī sānkari,
Wā mēn do na samāñhi. (KABĪR.)

(When I was, God was not ; now that God is,
I am no more ; yea, very strait the lane
Of Love Divine, it has no room for two !)

Ham moṭaqid dā'wa-i-bāṭil nahīn hoṭé ;
Sinén mēn kistī shakhs ké do dīl nahīn hoṭé. (S.)

(How can we e'er accept the claim absurd
That there can be two hearts in the same
breast.
God fills me—and for ' me ' no space is left.)

Lisa fi jubbatin siwā-Allah. (S.)

Lisa fid-dārāin ghairi. (S.)

(Who is there in my cloak but God Him-Self?
Who is there in both worlds except My-Self?)

Laṣyan-al Allāhā lohumohā wa lā demāohā wa
lākin yanal-ohuṭṭaqwā min-kum. (Q.)

(Neither the flesh nor yet the blood of these—
The sacrificial victims—reaches Him.
Keep your-self pure—that is what reaches
Him.)

For the higher progress of the Soul,
abstinence from blood-meats of all kinds is
regarded as indispensable by Yoga and Sulūk.
Alī, nephew and son-in-law of Muhammad,
and said to be the first Sūfī in Islām after the
Prophet himself, is reported as having advised
the higher aspirants :

La taja'lu buṭūnakum maqābir-ul-haiwānāt.
(Alī.)

(Make not your stomachs graves for animals.)

In Vaidika Dharma, apart from the higher
metaphorical meaning of animal-sacrifice, the
cumbrous ceremonial prescribed for the
sacrifice of each animal is said to have been
intended to restrict the number of such
sacrifices and at the same time give regulated

and minimised vent to the sadistic and orgic tendencies of human beings when uncontrollable.

Loké vyavāy-āmisha-madya-sévāh
Nityās-tu jan̄tor,-nāhi taṭra choḍanā;
Vyavasṭhitis-tāsu vivāha-yajña-
Surā-grahair,-āsu nivṛttir-ishtā. (*Bhāgavata*.)

(The urge of sex, flesh-hunger, and wine-thirst
Is ever there and needs no stimulus.
The institutions of the marriage-bond
And ceremonial sacrifice were made
To limit it; better is abstinence.)

11. The followers of all religions wear outer marks of one kind or another; some wear tufts of hair on their heads, some on their chins, some practise tonsure; some wear a sacred thread across the left shoulder and paint marks on their foreheads, some wear the *zunnār* round the waist, some wear *helāl* and *siṭāra*, crescent and star, on their caps, some carry a cross by a chain round their necks. All believe in the mysterious potency of special objects, and wear on their persons, *ṭāwiz*, *yantra*, amulets. All have special forms of dress, often national, but sometimes religious also. If these distinctive marks and dresses were worn with an eye to artistic effect and mutual appreciation as well as to

devoutness, it would all make for variegated beauty, interesting novelty, and greater total richness of social life. Instead of this, at present they often serve only as "red rags to the bull," mutually—because religious misleaders cultivate ferocity in their followings more than humaneness and rationality.

12. All call their places of worship the same way, viz., House of God (*church*), *Dev-ālaya* (*mandira*), *Bait-Ullāh* (*masjid*). All build them with heavenward-aspiring *shikhara*, *kalasha*, *gopura*; *munārā*, *ṭa'arum*, *gumbad*; tower, dome, cupola, spire, steeple.

13. All have calls to prayer, *a'zān*, *ghantā*, bell.

14. All offer prayers, masses, *fāṭihā* at *chehlum*, *shrāddha*, for the dead.

15. All believe in special spiritual relationships of *guru*—*shishya*, *pir*—*murid*, saint—disciple.

16. All have rites and ceremonies, and ways of sitting up and down, or bending and kneeling and prostrating, or turning round and round, or carrying the hands to various parts of the body, and uttering special words, during *sandhy-opāsana*, *namāz*, prayer. If one

has an *āsana*, another has a corresponding *sajjāda*, or a pew.

17. All have priests, from curate to archbishop and pope; *pandās*, *pujāris*, *yājakas*, *pandīts*, *dharm-ādhikāris*, *sampradāy-āchāryas*; *mujāwirs*, *mutawallis*, *mullās*, *imāms*, *mujtahids*, *khalifās*—far too many of them.

18. All have *sannyāsis*, *yaṭis*, *sādhus*, *saṅts*, *mahanṭs*; *faqīrs*, *miskīns*, *darveshas*, *aulyās*, *sajjāda-nashīns*, *ṭakiya-dārs*; *bhikshus*, *shramanas*, *kshapanas*, *theras*, *mahā-theras*, *lāmās*; anchorites, cenobites, monks, nuns, friars—in excessive numbers, and very few genuine ascetics.

All have *mathas*, *akhārās*, *dharm-shālās*; monasteries, nunneries, almshouses; *vihāras*, *lāmāseris*; *dargāhs*, *takiyās*, *kḥāniqāhs*—mostly very badly mismanaged and sometimes put to very sinful uses.

19. All have subdivided into much too numerous sects, *sampradāyas*, *panṭhs*, *fiqās*.

20. Vaidika Dharma is supposed to have one feature, *viz.*, the caste-system, which is peculiar to it and not to be found in any other religious scheme. Yet the supposition is not quite correct. In every civilised society—and

every civilisation is connected with a religion—the four class-castes or types of human beings are to be found, distinguished one from another by vocational temperament, *viz.*, the men of knowledge, the men of action, the men of acquisitive desire, the men of labor. The Samskr̥t names are well-known. In the west they are called the three (or rather four) ‘estates,’ clergy, nobility, commons (men of trade and commerce, bourgeoisie, burghers, capitalists, farmers, etc.), and manual workers (industrialists, proletariat, laborers). The Qurān mentions the first three as *ul-ul-ilm*, *ul-ul-amr*, and *zurra*. The difference between the Indian system and the others is that, in the former, the element of heredity is excessively exaggerated and made rigid, but only apparently and not wholly effectively, because the element of spontaneous variation keeps working, as is inevitable, though surreptitiously, and changes of caste are always going on in hidden ways; while in the other systems of social ‘structure’ (not yet ‘organisation’), the element of spontaneous variation and blind competition is too much to the fore, though heredity is necessarily at work also all

the time, and much the larger number of persons, generation after generation, follow the hereditary occupation.

In a proper social organisation, based on psychological and physiological laws and principles, both the laws, of heredity and of spontaneous variation, would be taken into account duly. The one arises necessarily from the Unity, *wahdat*, *éka-tā*, of the Self, the other from the Diversity, *kasrat*, *an-éka-tā*, of the Self's Nature or Not-Self.

21. Not only have all religions split up into scores, nay, hundreds, of sects and sub-sects, which is bad enough, but, since every shine must have a deep shadow also somewhere, within the pale of every religion there have grown up secret sects of black magic, *jādū*, *vāma-mārga*, the dreadful 'left-hand path' of fiend-worship, wherein the foulest rites and practices are indulged in, down to murderous human sacrifices of innocent children; which sects and practices have to be constantly watched and warred against, even as the foul excretions produced by the fairest living organisms, or the ashes and refuse and dirt thrown up by the best machinery, have

to be continuously washed and wiped away. Finally, the agreement of all religions, fallen from their estate into the evil hands of false priests and cruelly selfish mis-leaders, is so great that the mis-guided followers of the several religions all agree in the disastrous error also of saying : " My religion is the only true one, or, at least, is far better than all others, and all others are heathen, pagan, *kūfir*, *mlechchha*, and must be suppressed ! "

FORMALISM AND CATCHWORDS. Yet underneath this so disastrous error is the profoundest Truth hidden immediately. Interpret " *my religion* " as " the Religion of Me, the I, the Universal Self," and you pass at once from the most violent turmoil into the most blissful peace. " *My religion is the only true religion, what I believe is the only right belief, what I do is the only correct practice* "—this amazing self-conceit, this outrageous self-importance, this enormous megalomania, this infatuation, this madness, of the false, illusory, most petty and paltry, individual egoistic self, is only the reversed reflection of the wondrous conception, the infinite import, the boundless greatness,

the infallible beneficence and Saviourship, of the perfect Truth, Beauty, Goodness and Guidance of the eternal, immortal, all-embracing Universal Self. The Religion of *that* Me is indeed the One and on(e)ly Religion ; but it runs through all religions, and gives to each whatever value of helpfulness to men it has, and makes peace between them all when otherwise they would destroy each other. Who is greater than the Universal I which contains the whole universe ? What is smaller than the individual I which is contained within a few pounds of flesh and blood and bone and is perpetual slave to their caprices of birth, youth, age, death, their incessant swings between health and disease ? Yet this so small self apes the measureless greatness of the Great Self ! It does so *because it is* that Self in essence ; it does so in grievously and ludicrously wrong fashion, because it has imposed upon itself the Error of imagining it-self *to be limited* to that same handful of flesh and blood and bone. Having made the Limitless limited, it tries to make the limited Unlimited ! *Demon est Deus inversus*. Satan is God inverted. Khudî is the imaged

reversal of *Khudā*. *Jīva* is the denial of *Brāhma*. Untruth is the tinsel imitation of Truth. The finite is the negation, *inkār*, *nāstika-tā*, 'a-theism', of the Infinite.

Ke rā kufr-é Haqīqī shud pididār,
Ze Islām-é Majūzī gasht bēzār. (S.)

(He who True Infidelity hath seen—
The Disbelief in the small lower self—
Disgusted with the Outer faith hath been.)

A GREAT DANGER. We have seen the danger on the Path of Knowledge, of the great error of taking one's own particular, individual, small self for the Universal Self immanent in all living beings; also the similar error on the Path of Devotion, of regarding any one personal, separate, limited deity as the whole of that same All-pervading, Impersonal, All-personal, Infinite, Eternal Self. The corresponding error on the Path of Works, of ritual, of observances, is to cling tooth and nail to any one particular set of formalities as the only good and right set, in all times, in all places, in all circumstances, for all persons, and to insist upon their being observed by all, always, everywhere. It will be seen that all the three

errors are only aspects of one another, all are manifestations of egoism, the one prince of all d'evils. Forced conversion, fanatical *tabligh*, bigoted *shuqḍhi*, the horrors of inquisitions, religious wars, (wars and religious!), the utter corruption of the moral atmosphere of whole countries, and the debasement and enslavement of the mind and body of whole nations, are the consequence. Solemn ritual, intended to draw the minds of all to God, becomes the cause of the drawing of swords against one another and of mutual murder, even though the use of force in matters of religion is expressly forbidden by the religion supposed to be the most energetic and successful in proselytising.

Thus, the Qurān says :

La ekrāhā f-id-ḍīn . . . La-kum ḍīnu-kum walē yadīm . . . Uḍu' elā sabīlī Rabbekā b-il-hikmatē w-al mauazzaṭīl hasanaṭē. (Q.)

(There must be no compulsion exercised
In matters of religion . . . Unto you
Your faith be welcome; so my faith to me . . .
Let those who know not God be led to Him,
By those who know, with words of gentleness
And wholesome and wise counsel, in kind
ways.)

And again :

Li kullin ja'lna min-kum shira'tan wa minhaja,
wa lau sha-Allāho la ja'alakum ummatan-wāhihah
. . . wa lakin leyabul-lowakum fi mā āta-kum fa-
stabequ-l-khsirato . . . Ya ayyoh-allazina āmanu la
yaskhar qaumun min qaumin. A'sa anyakunū
khairam minhum. (Q.)

(To every people have we given a law
And a way whereby they may reach to God.
If God had wished it so, He would have made
You all one people. He has not done so.
Wherefore let every people, on the way
Prescribed for it, press forward to good deeds.
And let none laugh at any other men ;
Perchance they may be better than themselves.)

Great is the Māyā of words, their power for good or for evil. Riots, pogroms, great and widespread social disturbances, wars, the misleading of whole nations for generations, in all departments of life, may be, have been, caused by the excessive prevalence of false catch-words and catch-phrases, or by the use of different words by different persons who all mean the same thing but do not properly understand one another's words. Almost all disputes and wrangles are due to the unwillingness or the inability to look behind and through the word to the meaning ; and, as said before, almost all benevolent diplomacy

and successful composition of differences and peace-making means only industrious explaining of the meaning of the parties concerned to one another. Not to understand is to misunderstand ; to misunderstand is to be hostile.

Thus, *e.g.*, in the physician's science and art of physical healing, which ought to be as philanthropic and beneficent to the body as the priests' science and art of spiritual ministration ought to be to the mind, medical practitioners of different schools hold each other in contempt and disagree, firstly, because they have more *amour propre* of various kinds than earnest wish to cure the patient, and, secondly, because each uses a special set of technical words, of the sounds of which he becomes so enamoured that he has no inclination and no power left to see that other sets mean very much the same thing. But while the doctors know and choose their respective words and drugs, the layman knows and chooses his doctors, knows who cures most and who kills most, and he can sense the common ideas behind the different sets of technicalities. He feels that the Vaidya's triple *Prakṛti*, (corresponding to the three

functions of the mind mentioned before), the Hakīm's *Mizāj*, the Homeopath's "temperament," and the up-to-date modern "Scientific Doctor's" (as yet inchoate and unclassified) "personal idiosyncrasy" (under cover of which comparatively recently invented expression he now accepts what he tried long to reject, *vis.*, peculiarities of psycho-physical temperament or constitution which result in the fact, proverbially known to common sense but not always recognized by 'scientific' practitioners, that what is meat for one is poison for another)—he feels that they all at bottom mean the same thing; and he knows, in a general way, which system or method of treatment most suits a particular kind of constitution or disease, and is able to utilise all. The layman is, after all, the parent of the expert, and rears and feeds and clothes him and keeps him going. Even so in matters religious, while word-blinded *pandits* and *maulavis* and clerics may dispute endlessly in exclusive praise of their own respective books and rites and ceremonies and masters, the impress and the power of the One Supreme Spirit is so strong in the heart of even the

most unlearned, that he decides and chooses at will which outer religion to put off and which to put on, even as clothes.

Seeing the potency for mischief in the excessive clinging to words and outer forms, the great Teachers of all religions have warned us again and again not to attach undue importance to them. The Protestant revolt against Roman Catholicism may, in one way, be regarded as at least partly a revolt against the misuse of religious terminology and the degradation of ritual into mummerly by self-seeking or ignorant priests. Similar movements for reform within the folds of Vaidika Dharma (such as Buddhism, Jainism, Shankara's Advaitism, Rāmānuja's, Maḍhva's, Nimbārka's, Vallabha's, Rāmānanda's, Chaitanya's, Ṭulasīdāsa's Bhaktism, Kabīr's irenean Mysticism, Nānak's Sikhism, and, latest, Dayānanda's Aryanism) and Islām (*e.g.*, Sūfism of many schools and shades of view and methods of yogic practice, Shīa-ism, Wahābism, Bābism, Bahāism, Qādiyāni Ahmaḍism, Aghā-khānism, and, latest, Ahli-Haḍis-ism) which have been started from time to time, may also be regarded in the same light.

The Yoga makes it even an important part of the soul's discipline to discriminate between the *śabdā*, the "word," the *artha*, the "thing meant," and the *jñāna*, the "cognition or perception" of it, involving the element of the personal factor which requires adjustment and equation. (*Yoga-sūtra*, I, 42.) The whole and most invaluable work and wisdom of Socrates consisted in the discipline of compelling persons, by close cross-examination, to make their own minds clear as to what exactly they meant by the words which they so glibly used, but which, in the mouths of most of them and us, were and are only catch-words without any precise, or sometimes even any, meaning.

Scriptural writings counsel us: "Do not cling to the letter which killeth, but to the spirit which giveth life eternal." "Look at the things of the flesh with the eyes of the Spirit, not at the things of the Spirit with the eyes of the flesh." Following this counsel we will avoid hate and cultivate and promote love universal, which is the whole and sole object of religion.

LIVE AND DIE IN AND FOR THE UNIVERSAL LIFE. As preliminary preparation for that final

renunciation of all egoism, the Teachers advise us to begin by offering up all our actions to God. Pray for light, for guidance, and then do everything in the name, for the sake, as if by command, of God. So, the mood, the prayer, "Thy will be done, not mine," gradually becomes a permanent part, and then the very essence, of our life and being; the identification of our-self with the Supreme Self, of *tu*, *tvam*, thou, with *Haq*, *Ṭat*, That, will become realized by and in Works, through and in Devotion, up to and in Illumination.

Wa yuṭemūn aṭ-ṭa'ma alā hubbehi miskīnau wa yaṭīmau wa asīrā. Innama nuṭa'ma-kum le wajh-illāhi lā nurīdo min-kum jaza-an wa lā shukūra. (Q.)

(The poor, the orphan, and the captive—feed
Them for the love, the sake, of God alone,
Desiring no reward, nor even thanks.)

Qul inna salāṭi wa nosoki wa mahyāya wa mamāṭe l-illāhi Rabb-il-ālamīna. (Q.)

(My prayer, my sacrifice, my life, my death,
Are all for God, the Lord of all the worlds.)

Alaihi ṭawakkalto wa hua ne'm al-Wakīl. (Q.)

(On Him do we rely with our whole heart,
He is our only refuge, safest, best.)

Man-manā bhava, Maḍ-bhakto, Maḍ-yāji, Mām
 . namaskuru,
 Aham tvām sarva-pāpēbhyo mokshayishyāmi
 mā shuchah.
 Kauntēya! praṇi-jānhi, na Mé bhaktah prāna-
 shyati. (G.)

(Turn mind to Me, love Me with all thy heart,
 Do acts of sacrifice for My sole sake,
 Bend thy whole soul to Me, the Self of all,
 And I shall wash thee clean of all thy sins.
 Listen and know and trust, I promise thee,
 No votary of Mine can e'er be lost.)

Come unto Me, all ye that are weary and heavy-
 laden and I will give you rest . . . Love God
 with all your heart. . . . Whether we live, we
 live unto the Lord; and whether we die, we die
 unto the Lord; whether we live, therefore, or die,
 we are the Lord's . . . Whether, then, you are eating
 or drinking, or whatever you are doing, let every-
 thing be done to the glory of God. (B.)

Yat karoshi, yaḍ ashnāsi, yaj-juhoshi, ḍaḍāsi yat,
 Yat tapasyasi, Kauntēya!, tat kurushva Maḍ-
 arpaṇam. (G.)

(Whate'er thou dost, eating, or giving alms,
 Ascetic discipline, or sacrifice,
 Do it for My sake, offer it to Me.)

Lão-tse, the great Teacher of China, says :

It is the way of Tao not to act from any personal
 motive, to conduct affairs without worrying about
 results, to taste without being aware of the flavor,
 to account the small as great and the great as small,
 to recompense injury with kindness. (Tao-ṭe-Ching.)

KNOWLEDGE AND DEVOTION STERILE WITHOUT WORKS. We have to bear in mind that the emotional enjoyment of self-surrender and devotion to the Supreme, wholly legitimate as it is, is not enough. The "freed" man has to slave for the "slaves" who are yet bound by the fetters of doubts and fears and worldly desires. Right knowledge and right devotion, wedded to one another, are both sterile if they give not birth to good works. Faith and reason without works are worse than useless. Works witness the faith.

By their fruits shall they be judged. (B.)

Sthānur-ayam bhāra-hārah kil-ābhūd-,
 Adhītya Vēdam na vijānāti yo-rtham ;
 Arthajña-iṭ sakalam bhaḍram ashnuṭē,
 Nākam eṭi Jñāna-vidhūṭa-pāpmā.
 Āchāra-hīnam na punanṭi Vēdāh
 Yadyap-yadhiṭāh saha shadbhir-angaiḥ ;
 Chhandāmsy-ēnam mṛtyu-kalē tyajanṭi
 Nīdam shakuntā iva jāta-pakshāh. (*Smṛti.*)

Ēvam pravartīṭam chakram n-ānuvartāyaṭi-ha
 yah
 Aghā-yur-indriy-ārāmo mogham, Pārtha !, sa
 jīvaṭi. (G.)

(But block of wood, supporting a dead weight,
 Is he who knows the Vēda all by heart,
 And yet knows not its sacred secret sense.
 He who knows that, and also does good works

In keeping with that knowledge, he avoids
 All dragging binding sins and gaineth heaven.
 The Vedas cannot help, however hard
 They have been studied, and with all their six
 Subservient sciences, the man of vice,
 They leave him at the moment of his death,
 As fledglings leave a nest that has been fouled.
 This Wheel of Life that I have set a-whirl—
 He who helps not to keep it cycling on,
 In the fixed ways of virtue, he does fail
 In duty, living sinful life in vain.)

Ilm chandān ke bēshṭar khwānī,
 Gar a'mal dar tū n-ist, nādān-i,
 Chār-pāy-é bar-ū kitāb-é chand,
 Na muhaqqiq buwād na dānish-mand. (S.)

(However great thy knowledge, if good deed
 Is not thine also, then thou knowest naught;
 But beast of burden thou, loaded with books,
 Lacking all wisdom, ignorant of truth.)

Sayyad-ul-qaum khādim-ul-qaum. (H.)

(The leader of the tribe—who serves it most.)

Ba ehsān āsūda kardan dīlē
 Beh az alf raka't ba har manzilē. (S.)

Dil ba dast āwar ke hajjē-akbar ašt;
 Az hazārān Ka'ba yak dīl beṭṭar ašt.

Dil guzar-gāhé Jalīle Akbar ašt,
 Ka'ba bun-gāhé Khalīle āzir ašt. (S.)

(To bring joy to one heart by loving help
 Is better than a thousand litanies.
 To reach and clasp a human heart with love—
 This is the Greater Pilgrimage; the other,

To the stone Kā'ba, is the smaller one.
 Better far is one living human heart
 Than a whole thousand Kā'bas built of stone;
 Within the former lives the Life of God,
 The other's the dead work of Abra'm's hands.)

Banī Ādam ā'zāe yak digar and,
 Ke dar āfrīnīsh ze yak jauhar and.
 Chu uzwe ba dard āwarad rozgār,
 Digar uzwa-hā rā na mānad qarār.
 Tu k-az mihnate digar-ān bē-ghamī,
 Na shāyad ke nām-aī nihand ādamī. (S.)

(The progeny of Adam are all limbs
 Of but one body, since in origin
 And essence they are all identical.
 If one limb of the body suffer pain
 Can th' others ever rest in painless ease?
 If thou art careless of thy brother's pains
 The name of man thou oughtest not to wear.)

Sāhab-dilē ba madrasah āmad ze khāneqāh,
 Ba shikaste a'hde suhbatē ahl-ē-fariq rā.
 Guftam: Miyāne ā'lim wa ā'bid che farq bud,
 Tā ikhtiyār kardi az-ān in fariq ra?
 Guft: Ū gilim-e khwēsh ba dar mī barad ze
 mauj,
 W-in jehad mī kunad ke bi-grad ghariq rā. (S.)

(A hermit broke his vow of hermitage,
 And joined a school of teachers, good and wise.
 Asked why he chose the latter's company
 Above that of 'the men of practices,'
 He said: The hermits think to save their own
 Rag-blanket from the inundating waves,
 The teachers try to save the drowning men.)

As-sayyo minni wa itmāmo min Allah. (H.)

(Effort is mine, to grant success is God's.
 Man should propose, God only can dispose.)

Tariqat ba-juz khidmaté-khalq n-ist,
Ba tasbih o sajjada o dalq n-ist (S.)

(None other Path to God is anywhere
Than the whole-hearted service of His world.
The rosary of beads, the prayer-mat,
The wrap of rags—these do not make the Path.)

Prayasho munayo loké swārth-aik-ānt-odyamā
hi té ;

Dvaipāyanas-tu bhagavān sarva-bhūṭa-hiṭé
ratāh. (Bh.)

Na karmanām anārambhān-naishkarmyam
purusho-shnuṭé,

Na cha sanyasanād-éva siddhim sam-adhi-gach-
chhaṭi ;

Labhanté Brahma-nirvāṇam sarva-bhūṭa-hiṭé
ratāh. (G.)

(Most anchorets strive only for themselves,
And therefore fail ; but those who truly know,
Engage themselves in service of the world.
Not by avoidance of activity,
Nor by renunciation either, may
Freedom of soul be gained, or perfectness ;
Only by constant service of the world
May the great peace of Brahma be attained.)

Uttamā sahaj-āvasthā, dvitīyā dhyāna-dhāraṇā,
Tritīyā pratīṃsā-pūjā, homa-yātrā vidambanā.
(Agni Purāṇa.)

(The natural state is best, the feel of self
At one with the Eternal Self of all,
In tune with the Immortal Infinite ;
The labored contemplation of the One
Is next ; lower, is fixing of the mind
On some material image ; ritualism,

Offerings and sacrifices, pilgrimage,
And movings up and down of hands and feet,
Are self-deception, mummery, or pastime.)

Karmany-év-ādhikāras tē, mā phalēshu kaḍā-
chana.
Tasmād asaktāḥ saṭaṭam kāryam karma samā-
chara.
Tēna tyaktēna bhujīthāḥ, mā gr̥dhaḥ kasya-
swid dhanam.
Brāhmaṇē . . . cha . . . shva-pāké cha paṇḍitāḥ
sama-darśināḥ. (G., U.)

(To do thy duty is thy only right ;
Thou hast no right to crave reward or fruit.
Do all thy work with a detached mind.
Enjoy the joys thy fortune may bring thee,
But with aloofness, ready to give up.
Behold all, great and small, same-sightedly.)

FOLLOW THE SPIRIT, NOT THE LETTER.
Warnings against false interpretations of
scripture-texts by selfish, interested, or
ignorant persons desirous of increasing ritual-
ism and formalism, are also given by all
Teachers :

Yām imām pushpitām vācham pravaḍanṭy-
avipashchitāḥ,
Veda-vāda-raṭāḥ, Pārtha !, n-ānyaḍ-asṭ-iti vā-
dināḥ. (G.)

(They lack all sense who prate perpetually
About the Veda's ritual and proclaim
There is naught else ; they verily know naught.)

Tam-eva dhīrō vijñāya prajñām kurvīta brāh-
manah,
Nā-nuḍhyayēd bahūn shabdān, Vācho viglā-
panam hi tat. (U.)

(The One Truth which bestoweth wisdom seek,
And think not many words, 'tis waste of
Speech.)

Granthān abhyasya mēdhāvi jñāna-vijñāna-
tātparah,
Palālam iva dhāny-ārthī tyajēd-granthān ashū-
shatah. (U.)

(Study the linked words, no doubt, but look
Behind them to the thought they indicate,
And having found it, throw the words away
As chaff when you have sifted out the grain.)

Gar ze sirrē mā'rifaṭ āgah shawī
Lafz bu-guzārī suē mā'nī rawī. (S.)

(If thou wouldst learn the secret of the True,
Let pass the word, the thought, the thought,
pursue.)

Paḍa-jñair-n-āṭi-nirbandhah kartavyo muni-
bhāshitē,
Artha-smaraṇa-tātparyān-n-ādriyaṇṭē hi laksha-
nam.

(Let not grammarians scrutinise
Too close the language of the wise ;
The seers think more of the thought
Than of the words in which 'tis caught.)

Itihāsa-Purāṇabhyām Vēdam sam-upa-brñhayēt,
Bibhēty-alpa-shrutād Vēdo-mām ayam praṭa-
rishyaṭi. (M.)

(Read Vêda in the light of History,
The Hist'ry of the Universe and Man ;
The Vêda fears the man who knows not much :
" He will deprive me of my rightful sense.")

Tu gar Qurân bar in nawa' khwâni,
Be-buri raunaqê Musalmâni. (S.)

(If thou interpretest the Qurân thus,
Thou murderest the beauty of Islâm.)

And we are told that the real source of all true knowledge is within our-Self. Only he who has found that source will be able to understand the scriptures rightly. *Pratibhâ*, *divya-dṛṣṭi*, *yoga-jā-jñāna*, intuition, *ishrâq*, *kashf*, is recognised by all religions, as distinguished from *ṭarka*, *anumāna*, *mashiyat*, intellectual argument and inference and reasoning.

Dar ramz o kanāya na ṭawân yâft Khudâ râ,
Masahaf-i-dîl bîn, ke kitâbê beh az in n-êst. (S.)

(In books and signs thou never wilt find God!
Read thine own heart with reverence and heed,
No holier writ is owned by any creed.)

Sad kitâbo sad waraq dar nâr kun,
Jân o dîl râ jānib-é-Dildâr kun. (S.)

(Give thousand-paged tomes unto the fire,
Give life and heart to the One Heart's Desire.)

Jo ilm-o-hikmat kâ Wo hai dāna, to ilm-o-
hikmat ke ham hain mûjîd,
Hai apne sinê meñ us sé zāyad jo bat wā'az
kitāb meñ hai. (S.)

(Since He knows all art and science, we too can
invent and know ;
In the human heart is hidden more than all
the Scriptures show.)

Dar haqiqat khud tu-i Umm-ul-kitāb,
Khud ze khud āyat-e khud rā bāz yāb.
Lauh-e Mahfūz aṣṭ dar ma'ni dīl-aṭ,
Har che mi khwāhi shawad z-ū hāsīl-aṭ.

(Thy-self the parent of all God-spell thou ;
All scriptures thine own heart will give enow.
The Sacred Guarded Tablet—thine own heart ;
Whate'er thou wishest, ask ; it will impart.)

Sarvam Ātmani sampashyēt saṭ ch-āsaṭ cha
samāhitah.
Sarvam Ātmani sampashyan n-ādharmaṁ kurutē
manah. (M.)
Sarvāsām vidyānām hrdayam ekāyanam. (U.)

(Behold all truth, all error, in thy-Self ;
The Self is all the gods ; all's in the Self.
The one storehouse of all the sciences,
Known and unknown, is our own living heart.)

Lauh-i-Mahfiz, the Guarded or Preserved Tablet, is the *hāfizā*, memory, of God, in which all past, present, and future is eternally contained and preserved. The corresponding Samskr̥t word is *Chitra-guṭṭa*, the Hidden and Preserved Picture or Ākāshic Record. God as Yama, Anṭar-yāmī, the Judge, the Inner Ruler, the As-Shakur and Al-Qābiz, the Giver

of rewards and punishments, the Al-Muhsiy, the Recorder, has for Recording Angel, Chîtra-gupta, the Wonderful Picturer, Photographer, and the Record is His own Memory, *Hāfizā*, *Lauh-i-Mahfīz*, *Smṛti*. One of the names of Brahmā, the Aql-i-kul, or Total Universal Mind, is *Smṛti*, the Divine Memory. Human knowledge is only the successive manifestation of what is synchronously, successionlessly, ever-present in the Eternal Now of Omniscience. Therefore the poet says we can know and invent only because all art and science is already ever-present in our Self, and we borrow and bring to light infinitesimal portions of it in succession.

The source of all true knowledge having been thus pointed out, the quintessence of the religion of Works, which is the inseparable consequence of the religion of Devotion and of Illumination, is stated thus :

Ashraf-ul-Imāni un-yamanak an-naso, wa ashraf-ul-Islāmi un-yaslam an-naso mil-lessaneka wa yaḍeka. (Q.)

(Noblest religion this—That others may
Feel safe from thee ; the loftiest Islām
—That all may feel safe from thy tongue and
hands.)

TRUE RELIGION AND TRUE PRAYER 235

Yasmān n-oḍvijaṭe loko, lokān-n-oḍvijaṭe cha
yah,
Harsh-āmarsha-bhay-oḍvēgair-mukṭo yah sa cha
Mé priyah. (G.)

(Who causes no disquiet to the world,
Nor is himself perturbed by the world,
Who has won real Freedom, by being free
Of the excitements and disturbances
Of proud elations, fears, intolerance,
—Yea, such an one is ever dear to Me!)

Namāze zāhidān qaḍḍ o sujūḍ-asṭ,
Namāze āshiqān tark-ē-wujūḍ asṭ. (S.)

(The formal prayer is—sitting up and down ;
The real—our own egoism to drown.)

Dilā ! ṭawāf-i-dilān kun, ke Kā'ba-ē-makhfi-st,
Ke ān Khalil binā kard, wa in Khudā khud
sākht ! (S.)

(O ! circumambulate thy-Self, my heart !
Thou art the secret Kā'ba, yea, thou art !
That outer Kā'ba Abraham designed,
Thou wast created by High God's own mind !)

Na hy-am-mayāni tīrthāni na devā mṛch-
chhilā-mayāh ;
Tē punantī-uru-kālēna ḍarshanād-ēva sād-
havah. (B.)

(Sanctums are not made of waters,
Nor gods of wood, mud, or stone ;
Very long they take to cleanse thee ;
Saintly heart is God's own throne.)

Attā hi Attāno nātho, ko hi nātho paro siyā.
Attānā hi su-ḍantēna nātham labhaṭi ḍul-
labham.

(BUDDHA, *Dhammapaḍa*.)

(The Self is the protector of the self ;
Who else than Self can be the Lord of self ,
Who has encompassed and achieved him-Self,
Has gained That than which there's no higher
gain.)

Avajānanti Mām mādha mānushim tanum
āshritam,
Param bhāvam ajānanto Mama bhūta-Mahēsh-
varam. (G.)

(Men slight Me, hidden in the human frame,
Thinking, benighted, that I must be far,
Unwitting of Me as the Lord *in* all.)

Uddhared Ātman-ātmānam n-ātmānam avasā-
dayed ;
Ātma-iva dēvatāḥ sarvāḥ, sarvām-Ātmany-avas-
thitam. (G. and M.)

(Uplift thy smaller self by the Great Self,
And do not drag the High down to the low.
The Self is all the gods, all 's in the Self.)

Yā nishā sarva-bhūtānām tasyām jāgṛti sam-
yamī,
Yasyām jāgṛti bhūtāni sā nishā pashyaṭo
munēh. (G.)

(That which is night for others, therein wake
The careful ; while that which is day for all
Is night for him who sees the Inner world.)

Har ke bēdār-asṭ ū ḍar khwāb-tar,
Haṣṭ bēdārī-sh az khwāb-ash bājar ;
Har ke ḍar khwāb-asṭ bēdārī-sh beh,
Haṣṭ ghaflaṭ ain hushyārī-sh beh.
Mahramē in hosh juz bē-hosh n-īst,
Mar zabān rā mushṭarī juz gosh n-īst. (S.)

(He who seems now awake is in deep dream,
And he who seems asleep doth truly wake.
The true sleep 's better than such wakefulness.
Only th' Unconscious knows this Consciousness;
The tongue's speech but the speechless ear can
guess.)

Salahā dīl ṭalabē jān-i-Jam az mā mi kard,
Un-che khud dāshṭ ze begānah ṭamannā mi
kard. (S.)

(Long years my heart for Jamshéd's wondrous
Grail,
That mirrors all, begged others—all in vain;
And then at last it found that what it hoped
To gain from others, it-Self did contain!)

Bhūṭānām prāṇinah shrēsthāh prāṇinām
buddhi-jivinah,
Kṛta-buddhishu kartārah, kartṛshu Brahma-
vēdinah. (M.)
Na Mé, Pārth !—āsti kartavyam trishu lokēshu
kinchana,
N-ānavāptam avāptavyam, varṭa-ēva cha kar-
maṇi. (G.)
Kasé mardé ṭamām aṣṭ az ṭamāmi
Kunaḍ bā khwājagi kārē ghulāmi. (S.)

(Breathers of air are higher 'mongst living
things;
'Mongst them, they that live by intelligence;
'Mongst them, again, they who have seen the
Self;
Highest are they who act accordingly.
Naught havé I left to do in all the worlds,
Nor is there aught which I have not attained,
Yet am I working for the world alway.)
(He is the perfect man who, being lord,
Can still to serve the lowliest afford.)

All religions put us on our guard against deceiving ourselves into indolence or carelessness or self-indulgence in vice, under cover of a false self-surrender to God and the pretence that whatever we do, even obviously immoral or evil, is done under impulsion from God, that we are helpless puppets, and 'therefore' cannot be held to punishment. In this 'therefore' is the great fallacy. The true 'therefore' runs thus : Since you are helpless to avoid the doing of evil, 'therefore' you will be helpless also to avoid the receiving of punishment. Causes and effects must be equated.

Take no thought for the morrow (but) whatsoever (duty) thy hand findeth to do, do it with all thy might. (B.)

Ishvarah sarva-bhūṭānām hr̥d-ḍēśhē-(A)rjuna !,
ṭishthaṭi,

Bhrāmāyan sarva-bhūṭāni yanṭr-ārūṇhāni mā-
yayā.

Mā karma-phala-heṭur-bhūr-mā ṭē sango-ṣṭv-
akarmaṇi. (G.)

(God sits within the heart of every one,
Twirling all by His Magic, round and round,
As if attached to a vast machine ;
Yet must not thou avoid a single duty,
Only the wish for fruit must thou avoid.)

The Qurān also has almost the same language,

Qulūb-ul-khalāyaq fī asābe ir-Rahmān. (Q.)

Yet the ordained duties must not be neglected.

All sayyo minni w-al itmāmo min Allah. (H.)

(Effort is mine, to grant success is God's.)

Daryā ba wujūd-e khwēsh maujē dārad,
Khas pindārad ke kashā-kash bā ū-st. (S.)

(The ocean heaves in surges of its being,
And the vast billows toss the straw about—
The straw thinks it is struggling with the
waves.)

Prakṛtēh kriya-māpāni guṇaih karmāṇi sar-
vashah,
Aham-kāra-vimūdh-ātmā karṭā-ham-iti manyatē
(G.)

(Nature is operating everywhere,
Her forces cause all motions of the world,
But man, deluded by false ego-ism,
Imagines, 'I am doing all these things.')

Kār-kun dar kār-gah bāshaḍ niḥān,
Tū bi-rau dar kārgah bīn-ash ayān.
Kār-sāz-ē mā darūn-ē kār-e mā,
Fikr-i mā dar kār-e mā azār-e mā. (S.)

(The Moving Force is hid in the machine,
Yet canst thou see Him working plain to view;
Thou the machine and He the moving force.
He is the guiding motive of my work,
My worry o'er my work is my disease.)

Nahi kash-chiṭ kshanam api jātu tishthaty-
akarma-kṛt.

Kāryatē hy-avashah karma sarvah Prakṛti-
jair-guṇaih.

Niyatam kuru karma tvam, . . . mukta-sangah
samāchāra,

Nimiṣṭa-mātram (bhūtvā cha) . . . Param āpnoti
pūrushah (G.)

(None can stay still a moment actionless ;
 Nature drives all resistlessly to act ;
 Thy fixed duty do unfailingly,
 But with detachment, knowing that thou art
 But instrument ; and so shalt thou attain
 The One and Only Doer of all deeds.)

Thus may we see that all religions are in essence exactly the same, and that that essence comes from God, and is intended in all to lead back to God by the same processes of *Yoga* or *Sul'ik* (the seeds of which are sown in *saṇḍhyopāsanā*, *namāz*, prayer), and its accompaniments of *yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *ḍhyāna*, *ḍhāraṇā*, *saṃḍḍhi*, or *ṭ a h z l b-u-n-n a f s*, *ṭ a s f i y a-i-ḍ i l*, *sikr*, *fikr*, *muj'ḥiḍā*, *a s h g ḥ ā l*, *habs-i-ḍam*, *murāqibā*, *mukāshifā*, *mushāḥiḍā* (*hāl*, *ḍiḍ'ur*, *wajḍ*, *muā'-yinā*), i.e., vows, restraint of limbs and breath, abstraction of the mind from the senses, concentration, contemplation, rapt trance, ecstasy, beatific vision.¹ All religions finally declare that He is all, *Hama Ū-st*, *Sarvam khal-vidam Brahma*, All is God, the Universe is I, from which it follows—in all religions, that since Man is in essence

¹ *Ch'an* and *Zen* are respectively the names for *ḍhyāna*, in Chinese and Japanese Buddhism. They are probably the same word (or also *jñāna*) with the pronunciation modified.

God, the service of fellow-men is the service of God.

In as much as ye have done it unto the least of these, ye have done it unto Me. (B.)

Yēna kēna prakāreṇa yasya kasy-āpi janūnah,
Sanjosham janayēd dhīmāns-ṭad-ēv-Ēshvara-
pūjanam. (B.)

(Give joy to any living thing—ye give
Service and worship to the Life of God.)

Gar tajalli khās khwāhi sūratē insān bi bīn,
Zāt-t-Haq rā āshkarā andarūn khāndān bi bīn.
(S.)

(Wouldst thou behold God wholly manifest ?
Look at thy brother's kindly face awhile !
Wouldst see Divinity at its sweet best ?
Then call forth on that brother's face a smile !)

Shakle-Insān men Khudā thā, mujhe mālūm
na thā ;
Chand bādāl men chhipā thā, mujhe mālūm na
thā. (S.)

(Behind the mask of every human face
He hid, God, very God—I knew it not !
The glory of the perfect moon was screened
Behind the fleeting clouds—I saw it not.)

Sṛstvē purāṇi viviḍhāny-ajay-Ātma-shaktyā,
Vṛkshān sarisṛpa-pashūn khaga-ḍamsha-maṭ-
syān,
Tais-tair-aṭushta-hṛdayo manujam viḍhāya
Brahm-āvabōdha-dhishayam mudam āpa Dēvah.
(B.)

(House after house did God make for Himself,
Mineral, plant, insect, fish, reptile, and bird,

And mammal too. But yet was He not pleased,

At last he made Himself the form of Man,
Wherein He knew Himself, the Self of all.
And then the Lord of All was satisfied.)

Gauhar-é juz khud-shinâsi n-ist dar bahr-é
wujûd;
Mâ ba gird-é khwêsh mî gardém chûn girdâb-
hâ. (S.)

(Like whirlpools round ourselves we whirl
In incessant strife;
Self-knowledge is the only pearl
In the sea of life.)

Daryâ tan ast, wa dil sadaf, wa Haq dar û dur
ast;
Zîn bahr har ke dur baḍar ârad bahâdur
ast. (S.)

(This body is the sea, the heart therein
The pearl-containing shell, the priceless pearl
Is God Him-Self; he who can dive down deep
And find that pearl—the hero true is he.)

THE ONE WAY TO PEACE ON EARTH
AND GOOD WILL AMONG MEN. The
realisation of the Self in all as the God
in all, and the consequent service of all as the
service of God, is the very essence of Religion,
and the one purpose of Religion is to bind the
hearts of human beings to each other and to
God.

Love God (thy Self) with all thy heart and love
thy neighbour as thy-Self. (B.)

But the laws of duality or polarity and of cyclic swing between the two opposite extremes, inherently condition the manifestation of the One in the Many, *Eka* in *An-éka*, *Wahdat* in *Kasrat*; Perversity becomes inseparable from Diversity, Egoism and Error become necessary to throw into relief Universalism and Truth, Sorrow Joy, Hate Love, proud Satan the meek Son of God, Ahrimān Ahura-mazdā, Daityas Dévas, Titans Gods, Iblis Malāyak, Māra Buḍḍha, Death Life. Therefore Religion also falls from its high estate, becomes utterly perverted away from the essentials into non-essentials and then gross and cruel superstitions, separates the hearts of men instead of uniting them, and instigates mutual torture and murder instead of peace on earth and good-will among men. It does so, for a time, to rise again, by reaction, re-pentance, re-generation, re-formation, to a higher station. Paradise is lost, in order that it may be regained with fuller and firmer appreciation. Adam falls into sin, *asṛī*, *bandha*, the prison-house of fleshly matter, the sin and fetters of limiting satanic ego-ism and pride, *khuḍī*, *aham-kūra*, in order

to rise again, through self-crucifixion, to salvation, *najāt*, *moksha*, deliverance, restoration, solution and dis-sol-ution into the Ab-sol-ute God, ab-solv-ed from all limitations, *Fanā-f-illāh*, *Brahma-nirvāṇa*, annihilation into God, limitless divine universalism and loving meekness.

Within the purview of available history, the medieval ages, in east and west alike, have been full of religious conflicts. The doings of the triple Inquisition have been particularly horrible. Europe has now, for some time, freed itself from the entanglements of Catholic-Protestant religious strife. But scarcely quite yet; and mostly nominally. The breaking away of the Irish Free State from Britain, only a decade ago, was largely due to the same religious conflict. And in the whole of Europe the evil spirit has changed its form from communal to even worse politico-economic strife. The fires of hate burning underneath this are still the same as of old. The outer manifestation has taken on the shape of a conflict between excessively avaricious, ruthless, and sensuous individualism masquerading as patriotic nationalism, on the

one hand ; and, on the other, a communism or socialism which, wishing to share-and-share-alike, is truly spiritual and religious at bottom, but is so very sub-consciously, and is groping in the dark, and making many experiments and mistakes, because it is looking in the wrong direction and not finding the secret of true social organisation ; because it does not realise that politics is rooted in economics, economics in 'domestics,' 'domestics' in psycho-physics, and that in metaphysics which, in its fullness, is nothing else than Spiritual Religion.

But in India, the religious and the secular, the communal and the politico-economic, conflicts and problems continue to be inseparably interwoven. It is perhaps India's destiny to provide one solution for both at once. Asia has given birth to all the great living religions. East and West, ancient and modern, have met here in a special way. The first All-Asia Education Conference has taken place in India. India is situated in the middle of Asia, stretching out one arm to embrace Buddhistic Burma, China, Japan, and another to embrace Islamic Persia, Turkey, Arabia,

and bearing Buddhistic Thibet and Islamic Afghanistan and Turkestan on her 'two shoulders. The bulk of the now microscopic Parsi population of the world, following the Zoroastrian faith, has had its home in the south-west of this country for nearly thirteen centuries. There is a very remarkable colony of Indian Jews also, numbering some thousands of souls, in the south. Tradition says that St. Thomas, one of the twelve apostles, came and planted the seed of Christianity on the south-east coast, shortly after the ascension of Christ; and the Christian community of India numbers over six millions today. Hindus, Jainas, Sikhs, barring a comparative handful of emigrants, have no other home than India, which is Motherland to some seventy million Muslims also, besides being the birthplace of Buddhism and containing all the sacred places of that religion. Thus are all the living religions of the world gathered in this land. Therefore India's mission may perhaps be to inaugurate a new Re-form, a Re-incarnation, of the Eternal Universal Religion in the shape of Scientific Religion—making Consciousness, Self-Consciousness, the Principle of

Self-Consciousness, the common meeting-ground, nay, the one loved and loving parent, of both Science and Religion, which can be nothing else than the two halves, or, better, only two aspects, of the same One Whole Truth.

This is an elemental fact which has to be taken to heart especially by Hindus and Muslims in India. Kṛṣṇa has said: "All paths lead to Me." Muhammad has said: "There are as many roads to God as there are souls."

Hakīm Sanāi says:

Rūh bā a'ql o ilm dānād zist,
Rūh rā Pārsī wa Tāzi n-ist. (S.)

Maulānā Rūm paraphrases him:

Rūh bā a'ql ast o bā ilm ast yār,
Rūh rā bā Tāzi o Turki che kār. (S.)

By a slight further paraphrase, we may read:

Persian or Turk or Arab are not known,
Nor Hindū, neither Muslim, to the soul;
Wisdom and virtuous deed make the soul's
life,
Not racial names and not communal strife.)

Religion should be worn as a winning smile,
or as a beautiful ornament, out of the gladness

of one's own heart, to gladden the hearts of all others who behold it; not as a repelling frown, or as menacing weapons, out of fear and cruelty, and stimulating fear and cruelty all round. It should be worn principally in the heart as philanthropic love and piety, not flaunted like signboards and labels, upon the face and forehead, in distinctive ways of wearing hair on head or lip or chin, or as differentiating paints or badges or clothes, for self-display and religion-advertisement, with purpose to emphasise separateness. Humanity, *insāniyat*, *manushya-ṭā*,—nay, divinity—is stamped by Nature, God's Nature, on the face of every human new-born infant; *not* any mark to show that it is Hindu or Muslim, Parsī, Christian, or Jew. Such distinctive marks are artificially created by men themselves afterwards. They may have had their uses in special times and places and circumstances. To continue to insist upon them today seems to be but short-sightedness.

Muhammad says :

Kulla maudīn yuladu alā fiṭrat-ul-Islām. (*H.*)

(Yea, every child is born acknowledging,
Making submission unto, the One God.)

Vyāsa says :

Brahmaṇā pūrva-sṛṣṭam hi sarvaṃ Brāhmam
idaṃ jagat (*M.-bh.*)

(Since Brahmā has created all this world,
All beings are His children obviously.)

Inn-Allāha khalaqa Ādama ala sūratihī.
Fa innahu ala sūratihī.

Khalaq al insāna ala sūrat-ir-Rahmān. (*Q.*)

These three sentences of the Qurān are almost literal translations of the Biblical saying,

God created man in His own image. (*B.*)

Jivo Brahm-aiva n-āparah. (*U.*)

(The individual soul is nothing else
In essence than the Universal Soul.)

A nobly worded remonstrance, in Hindu-
stānī verse, embodying some deep truths
common to all religions, has been addressed
by a Musalman poet and lover of humanity,
to all concerned, with special reference to the
communal riots that have been breaking out
every now and then between Hindus and
Musalmans in India during the last few
decades, and, latterly, much too frequently,
because of special wholly artificial economico-
political reasons. It should be given a place
of honor here, as in every Indian School and

College. The chief remedy for communal strife is to teach the new generation that all religions are one in essentials as the poem indicates in a few pregnant words:

Yā Rām kaho yā Rahīm kaho, donon ki gharaz
Allāh se hai;
Yā Ishq kaho yā Préma kaho, maṭlab to Usi ki
chāh se hai;
Yā Dharma kaho yā Dīn kaho, maqsūd Usi ki
rāh se hai;
Yā Salik ho yā Yogī ho, manshā to dīl-e āgāh
se hai.
Kyon lartā hai, mūrakh bandē!, yah tēri khām-
khayālī hai,
Hai pēr ki jar to Ék Wahī, har mazhab ek ek
dālī hai.

Banwāo Shivalā yā Masjid, hai int wahī, chūnā
hai wahī,
Me'mār wahī, mazdūr wahī, mittī hai wahī, gārā
hai wahī;
Takbīr kā jo kuchh maṭlab hai, nāqūs kā bhī
manshā hai wahī;
Yah jīnko namāzain kahtē hain, hai unke liyē
pūjā hī wahī.
Phir larṇē sé kyā hāsīl hai! Zī-fahm ho tum,
nāḍān nahīn!
Jo bhāi pe ḍaurēn ghurrā kar wah ho saktē in-
sān nahīn!

Kyā qatl wa ghārat, khūn-rézi—ṭarīf yahī imān
ki hai?
Kyā āpas mēn lar kar marnā—ṭā'īm yahī
Qur-ān ki hai?
Insāf karo, tafsīr yahī kyā Vēdon ké farmān
ki hai?

Kyā sach-much yah khūn-khwāri hi ā'lā khaslat
insān ki hai ?

Tum aisē burē ā'māl pe apnē kuchh to Khudā
sē sharm karo !

Paṭṭhar jo banā rakkhā tum nēn, is dīl ko zarā to
narm karo !

(Say Rām, or say Rahīm, both mean but Him ;
Say Prēm, or Ishq, both mean the Love of Him ;
Say Dharm, or Dīn, both mean the Way to Him ;
Yogī, or Sālik, both are pure Heart filled with
Him.

God—the One Root ; religions—each a shoot !
Why will ye fight, then, like the mindless brute !)

Build mosque or temple—stone, brick, lime—the
same ;

Workmen and master-builder—all the same ;

The a'zān and the conch both call to Prayer,

Name it Namāz or Pūjā as you please.

Why will ye fight ! Has not God given you
mind !

Scarce e'en the animals are so purblind !

Murder and rapine—is this meant by Faith !

The Qurān—does it teach to loot and slay ;

Or does the Vēd command you to do this !

Is this the noblest conduct in a man !

Brothers ! soften your stony hearts, take shame

A little, and foul not His holy name !

EDUCATION AND THE EDUCATIONIST. Such
is a very brief, a very feeble and imperfect
survey, in a few pages, of the vast subject
of the Unity of Asiatic Thought, *i.e.*, the
Essential Unity of All Religions. I have tried

to place before you only what seemed to be the core of the whole body of that thought. But this is an Education Conference. It is due that, before I close, I should say something about the bearing of that core of thought on Education. Education is the seed and root, civilization is the flower and fruit. If the cultivator sows good and wholesome seed, his community will reap sweet and wholesome fruit; if bitter and poisonous, then bitter and poisonous. Our cultivator, our culture-maker, is the teacher. That he may cultivate well and wisely, he should be a "Man of God," Brāhmaṇa, Maulavī, Divine, Rabbi. These characteristic words of four religions, all mean exactly the same, "Man of God, Brahma, Maulā, Deus, Rabb". He should be a *missionary* of God, and not a *mercenary* of the opposite of God.

If the educationist-*brāhmaṇas*, the priest-*brāhmaṇas*, the scientist-*brāhmaṇas*, the men of all the learned professions, whose clear duty it was, had brought up the younger generations along right and righteous lines, occasion would never have arisen for the World-War of 1914-'18. If, after it had arisen,

they had resolutely refused to surrender their souls and prostitute their learning, religion, science, law, to the Satan-driven militarist-*kshatṛīyas* and mammonist-*vaishyas* of those countries; if they had acted as true *bhāhmanas*; if they had concerted together and risen as one man, in their might of Spirit and of Science, against those false *kshatṛīyas* and false *vaishyas*; if they had proclaimed and led conscientious objection in all the belligerent countries¹; then Satan would surely have been defeated, the tremendous mischief would have been nipped in the bud, and the earth saved from the vast, sordid, senseless butchery, agony, and devastation, originating in the wholesale despiritualisation and demoralisation, by false educationists and false education, of great nations, and entailing world-wide misery, pauperisation, and yet further demoralisation.²

¹ Mr. Bertrand Russell, the scientist-philosopher is one of the very honorable exceptions. He became a conscientious objector and suffered the penalty.

² The conscience and the higher mind and the better judgment of the scientist-*brāhmanas* of Europe is beginning to awake however. Thus the famous Dr. Einstein of Switzerland has recently (1932) taken steps to start an anti-war association. Prof. H. E. Armstrong has been writing in *Nature* with the purpose of awakening scientists to a sense of their duty: "A century of

High ethical quality, the fatherly heart, is far more needed in the educator, as also in the legislator, the administrator, the head of every family, firm, business, industry, concern, department, institution, where many are subordinate to one, than any amount of intellectual cleverness. A good heart will take itself and also others very far on the right

science seems to have brought us to a wonderful understanding of things that do not matter, while telling us little that will help to fill our bellies and suffer one another with equanimity, let alone gladly and with Christian amity . . . In future, the scientific worker, to be worthy of the name, must justify himself through social service in the first instance." In other words, he must be a true *brāhmaṇa*, not only an intellectual and scientific guide, but also a spiritual, moral, domestic, civic, political, and economic guide, philosopher and friend, or, indeed, as a benevolent parent, to his people, counselling them wisely for their good in all departments of their life. Prof. Crew of Edinburgh, in an address on "Science and Society," (in Dec., 1931) said: "Science has been prostituted through man's greed . . . to serve his lusts . . . The greatest problems of the day relate to spiritual as opposed to material adjustment . . . In this world there is the knowledge and there is the power to refashion society. But there is not the *will* to do so, and we have no ideal toward which to aim. We know a little of the methods of supporting life . . . but not how to live, nor what to live for . . . Science has become the servant of man's lust for power and is now the tool of the tyrant. We need to discover what is good for mankind, and then see to it that the power that knowledge gives is used for that end. Knowledge without affection . . . has set the world alight in a blaze of hatred and misery . . . A new moral outlook is demanded. Whence will it come?" Prof. Crew does not say. It can come only from that One Scientific Universal Religion which is the essence of all religions. Why is the *righteous will* absent? Because the new generations are being born in lustful sensual materialistic carnal passion, not in loving spiritual affection; because the sources of life are poisoned. The 'moral equivalent of war' is war against inner lower nature first, and outer nature-forces next.

road, even without the help of a very clever head. A clever head, not guided by a good heart, will mislead itself and others very soon into the pit. It is much more important that education should build up a strong and good character in the educand than impart lots of information and develop mere intellectual talent. And this can be done much better by example than by precept; indeed only by example. The words of those who do not themselves follow their own advice are not believed, because it is felt that they do not believe them themselves. The true educationist, *brāhmaṇa*, *maulavi*, is he who possesses both *vidyā* and *tapas*, *ilm* and *zohd*, knowledge and self-denial. Wisdom is science plus philanthropy.

Just as consoling, ennobling, all-uniting, spiritual religion has everywhere degenerated into selfish, deceiving, dividing priest-craft; protective and promotive administration into grabbing and tyrannising statecraft; benevolent adjudication into rapacious lawyercraft; healing medication into avaricious leechcraft; all-feeding-clothing-comforting trade and commerce into all-ruining 'frenzied fevered finance,' stock-jobbing, currency-juggling,

utterly artificially forced inflating and deflating of prices, 'combines,' 'corners,' 'associations' and 'companies' for wholesale swindling, brazenly false 'puffing' and 'booming,' reckless pennywise pound-foolish gambling and speculation-craft; and life-sweetening, life-creating, life-fostering conjugal domesticity into lust-craft; so life-guiding education is showing tendencies to degenerate into self-displaying, self-seeking, mercenary, bureaucratic, and, in schools, sometimes even cruel, pedagogue-craft, also.

This evil transformation in all departments of life is due to the all-permeating vitiation of the whole spirit of the life of human communities by excess of egoism, appurtenant individualistic desire for high and fast living, indulgence of lusts, and the unavoidably consequent hates. Modern Civilization has indeed become a veritable and most reckless "Rake's Progress" in every department of life, individual, social, national, domestic, financial, economic, political. States have been and still are piling up national debts and armaments with an extravagant thriftlessness and utter disregard of consequences which would

be considered stark suicidal and homicidal madness in an individual. A more and more excessively large proportion of the available human energy and labor is being forced into occupations which produce and distribute, not the primal necessities and comforts of life for all, but luxuries, things of sport, pastime, amusement (often obscene), and sensuous enjoyment for the few or even the many, and, finally, vast quantities of implements of war by land, sea, and air, whose one insane object is the destruction of human life, labor, and property, while, admittedly, the only sane purpose of governments is the promotion of these same for general human welfare. Such is the vast waste, turmoil, agony, caused by the statesmen of to-day, who think themselves so clever and so practical.¹

¹ 'PRACTICALITY.' Of the many false ideals, mischievous catchwords, and ruinous ways of living, which, together with some good things also undoubtedly, (especially physical science and such applications of it as are really benevolent), have been created by western civilisation, few are more deceptive and dangerous than the catchwords 'practical' and 'practicality'.

Most of us are enamoured of these words and use them frequently, especially when it *suits* us, in order to describe ourselves as 'practical' and the opponent as 'unpractical'. Formerly, when Religion was in power, it used to be: 'My doxy is orthodoxy, your doxy is heterodoxy.' To-day, when Politics is all-absorbing, all-devouring, it is: 'My view, my opinion, my suggestion, my scheme, is practical, yours is

And the educationist-scientist careless of his duty, does nothing to check it. Instead,

unpractical.' But 'by their fruits shall they be judged'. Behold the results of this 'practicality' of the very clever and very 'practical' statesmen and politicians of the west, in all the main concerns of life, Religion, Education, Domesticity, Economics, Politics.

Religion, of which Good Morals are the fruit, has been 'practically' abolished from the life of the 'advanced' nations, and 'Morals have been revolutioned,' in various ways.

In Politics, the Legislatures of most nations have become the homes of rapacious personal and sectional selfishness, bitter quarrels, endless intrigues, instead of philanthropy; the seeds of class war and civil war within each nation are being sown and nourished by vicious, haphazard, short-sighted, hand-to-mouth legislation; and the standing armies of the world, which totalled about twenty million men, costing about five hundred million pounds annually, before the World-War, 'the war to end war,' to-day, after that Butchery of eight to thirteen million men and destruction of some fifty thousand million pounds worth of human labor mis-spent on the production of devilish war-material, and the consequent mortgaging and enslaving, for long generations, of the labor of whole nations of the weaker and the poorer peoples—to-day, these standing armies total about thirty million men with an annual expenditure of about nine hundred million pounds; and fangs, claws, beaks, talons, and sharks' teeth, for fighting and murdering on land, in air, in water, and the hates, greeds, lusts, prides, fears and distrusts which are the motive power behind these weapons, are sharper than ever, and the Disarmament Conference remains a Standing Farce.

In Economics, these 'practical' wise persons have brought about World-Bankruptcy after the World-War, and have raised the armies of the *Un-employed* to a world-total of about thirty millions also, now, (in 1932), to equal the above-mentioned army of those *Mis-employed* for the Devil's own infernal work—all because they find that the old maxims, 'Honesty is the best Policy' and 'No trading on Credit unbacked by equal Cash Deposit,' are no longer 'practical'; that 'Trading on reputation only, on Credit without Cash or Kind' is much more 'practical'; and that such ideas as that of spending a half or even a fourth of the vast sums now being spent annually on the *Mis-employed* and the *Un-employed*, on settling these millions of the two kinds, gradually, year by year, on the immense unoccupied reclaimable and cultivable areas of Canada, Australia, South

he truckles to Satan and his agents. "Eat, drink, and be merry to-day—those few who

America, Africa, and thereby solving the problems of Disarmament and Unemployment both, at once, is 'unpractical' and 'impossibly idealistic'.

In 'Domestics,' western 'practicality' has so arranged matters that the number of divorces has, in some of the big towns of the west, come to be quite half that of the marriages, annually, and the period between marriage and divorce is shortening down from years to months and even weeks; 'Morals have been revolutionised' by contraceptives, and yet the population is multiplying unmanageably, embittering the struggle for bread, and making wars inevitable in the absence of systematic colonisation; the percentage of births outside of wedlock is increasing also; and so too is increasing the percentage of the insane and the venereally diseased.

In Education, 'High and Fast Living and the Thrills of perpetual Rushing' is the ideal inculcated, in place of the 'unpractical' old 'goody-goody' 'Plain Living, High Thinking, and the peaceful Joys of Repose'; Science has outrun Philanthropy by far, is being prostituted to personal and national vices and hatreds, and is perfecting gases which, rained by aeroplanes, will asphyxiate in a few hours the whole of the vast populations of huge capitals like London, New York, Paris, Berlin; vivisectional experiments on human infants and adults are now and then reported in the papers; the press has become the extensive and intensive means, on a vast scale, of false propaganda, lying advertisements, and public deception, instead of enlightenment; the view of life, *viz.*, that it is and ought to be an incessant *struggle* for existence, holds the field, and the opposite view, *viz.*, that life is made possible only by *alliance* for existence, and the perpetual self-sacrifice of the older generation for the younger, is vainly struggling to make headway; and the results are visible in all the other departments of life.

Such are the consequences, in its own home, of the cleverness of the modern west, whose greatest 'practicality' is the endeavour to maintain its 'glorious civilisation' by the ruthless economic and political exploitation of the east.

The ways of India in all these departments of life, before the advent of the western domination, must also have become very bad, in other ways, otherwise that domination would not have been possible. *Excess*, of features and activities which in themselves were good within due limits, seems to be the main

can ; tomorrow will take care of itself ; why should the present generation stint itself for the sake of the next ? Let us leave them debts instead of assets." Such seem to be the current philosophy of life and the present moral atmosphere, which govern the politics, economics and domestics of this vast Rake's Progress called Western Civilisation—or, at least, of that class in it which has power in its hands, the powers of the purse and of the sword. Signs of reaction are no doubt beginning to appear. In Russia at least a tremendous revolution has been effected.

cause of the disease in both cases. And the cause of this excess, again, is egoism, the only way to control which is to spread the One Universal Scientific Religion.

The duty of publicists to-day is to be, not only nationalist, but also humanist, and to think out and place before the public, diligently, such balanced ideas, ideals, outlooks, 'long' views, comprehensive and consistent schemes, *based on human psychology*, for social reorganisation and reconstruction, dealing with all the main concerns of human life, individual and collective, as will enable the Peoples of the World to avoid deceptive catch-words, blind imitation, short-viewed temporising patchwork and opportunism ; will help them to find the virtuous golden mean between the two vicious excesses and extremes of eastern degeneracy and western non-re-generacy ; will show them how to avoid the evil and secure the good in each of the two, ancient east and modern west, to the utmost extent possible ; and will thereby prove that the action of Providence in bringing East and West together was not wholly a mistake, not a devil's work but an angel's. The only true Practicality is that which is based on a sound, far-sighted, comprehensive theory, and constantly bears in mind and strives to approximate a high Ideal. All other patchwork and snatch-work 'practicality' is supremely unpractical.

Excess naturally defeats itself. But the réaction seems likely to involve a worse Armageddon before it completes itself. And more. There is the danger that when it has successfully asserted itself, humanity may swing round from one extreme to another; from autocratic and tyrannous despotism, through aristocratic feudalism and militarism, and plutocratic capitalism and mammonism, and misconceived and mishandled socialism and communism, to mobocratic anarchism and the law of the jungle. Obviously this is not desirable. And it is possible to avoid only if the educationist will do his duty resolutely, combining scientist and priest in himself. From the long-past instinctive group-life of primitive communities, through the present phase of intensely competitive and separative individualism, back to co-operative socialism on a higher level—not the unnatural, mechanical and therefore necessarily unstable, socialism now being experimented with in the west, but a natural one, based on psychological laws and facts, of *social organization by temperamental vocation and equitable partition of the means of livelihood and of the prizes of life*—such seems

to be the desirable course of human progress.¹ With "men of God" undertaking the work of education in the missionary spirit, the artificial, ineffective, or rather positively harmful, and very expensive current system of education, which inculcates wrong ideals and views and aims of life, swamps the end under the means, suffocates the vital principles under loads of showy but essentially paltry details, and requires costly buildings, heavy salaries, great quantities of furniture and apparatus of many kinds, all utterly disproportionate to the resources of the people, and which, withal,

¹ "It is the goal of commerce to organise all the resources of the earth for the supply of the wants of mankind; it is the goal of science to diffuse one system of knowledge; it is the goal of politics to combine all countries in one harmony of justice, peace, and progress. Similarly it is the goal of religion to inspire one faith." J. Estlin Carpenter, *The Place of Christianity among the Religions of the World*, p. 113.

If we add to the above: "It is the goal of labor to give the help indispensably needed for the achievement of the other goals"; and that "These goals can be respectively achieved by the organised co-operation of the *vaishyas*, the men of acquisitive desire and wealth-management, the *brāhmaṇas*, the men of knowledge, the *kṣhatriyas*, the men of action, the *śūdras*, the men of labor, of all countries, races, nations"; also that "Faith and Knowledge go together, being but aspects of one another, unshakably founded on the One Science of the Infinite which includes and supports and synthesises all the sciences of the Finite"—if we add this, then we would see that that which Mr. J. E. Carpenter visualises is just what the *Varṇa-Ashrama-Dharma* of Manu endeavours to realise. (See the present writer's *The Science of Social Organisation, or The Laws of Manu*. See also p. 213, *supra*.)

neglects nature and even artificialises so-called nature-study—such education would be replaced, then, by a more natural, useful, and comparatively inexpensive system, which would inculcate right ideals, and thereby change the whole moral and spiritual atmosphere of all civilisation before long.

A great modern educationist, Edouard Seguin, after a whole lifetime of work, came to the conclusion that “The *common things* of daily life have even *greater educational value* when the hands can use them . . . In such matters, the means and instruments are more easily remembered than the philosophy of their application; *whilst that philosophy is the very thing which is above all not to be forgotten*”.¹ This non-comprehension or forgetting of the philosophy, the principles, is the consequence either of self-seeking or of intellectual incapacity, and leads to the prevalence of catchwords and the degenerations into the “crafts” mentioned above.

The same educationist says, again,² that “The great agency for socialising all pupils is

¹ See Fynne, *Montessori and her Inspirers*, pp. 162, 169, (pub. 1924).

² *Ibid.*, p. 208.

love. To develop their sense of affection, as were developed their senses of sight, of hearing and others, does not demand new instruments or new teachers, but the extension of the same action upon their feelings. To make the child feel that he is loved, and to make him eager *to love* in his turn, *is the end of our teaching as it has been its beginning* . . . For our pupils, science, literature, medicine, philosophy, each may do something; but *love alone can truly socialise them*: those who love them are their true rescuers". Such love, together with certain psychological principles, constitutes the only basis of true socialism. And therefore the greatest educationists are those greatest lovers of mankind, *the Founders of the Religions which bind the hearts of human beings into One* and thus give birth to new civilizations.

Trust all to love, it is a God
That knows the outlets of the sky. (EMERSON.)

Civilization is justified of its name only when it is permeated by good-will, nay, loving sympathy, eager helpfulness, temperance, forbearance, selflessness preponderating far over sensuousness, arrogance, hate, greed, jealousy,

selfishness. Only the former qualities of heart can establish the longed-for millennium of true socialism, as distinguished from artificial and forced socialism, on the one hand, and, on the other, from the oppressive individualism, manifesting as heartless capitalism and ruthless militarism, which the vast masses of men are now suffering from, because of the permeation of society by the latter evil qualities of heart. This true socialism can be founded only upon the sense of the Oneness of all Life, which means the realization of the Supreme Self. To be able to help humanity to such civilization, the teacher should obviously have realized in himself that Oneness, and assimilated all the body of right thought and right feeling which flows from it, and should diligently give education accordingly, leading the younger generation to the same realization. Then only will they be able to justly and truly socialise civilization. Such is the great significance and value of religious education, or, let us say, spiritual instruction, since the word religion repels many, to-day, because of its associations of priestcraft.

The Scriptures speak of the kingdom of heaven on earth. This kingdom is obviously a Self-government wherein the Higher Self reigns and legislates; and the Higher Self is in the souls which have realized their oneness with all other selves, and are therefore (lower-) self-denying and wise, philanthropic as well as experienced. In this simple fact is to be found the only key to all human problems. If the Higher Self brood over the family, the domestic life will be happy, for then joy will be duty and love will be law. If it govern the field of economics, the distribution of necessities and comforts will be equitable, for there will be no accumulation of wealth for greedy selfish purposes, but only for the promotion of public welfare, through proprietors who will regard themselves as trustees. If it regulate politics, none will be for the party and all will be for the State, because the administration of all affairs will be just, upright, benevolent, promotive and protective of all right interests, and therefore no parties will be needed or formed at all, on lines of conflicting religious creeds or clashing economic interests. If it reign in shop, market-place, factory,

business-concern, police-station, army-organisation, law-court, town council, hospital, ship, railway train, wherever human beings have to deal with each other, there all duties will be discharged honestly, promptly, courteously, sympathetically, ministering to the happiness of all concerned. If it inspire legislation, the laws will be good and wise, far-sighted and beneficent to all sections of the people, of all temperaments and vocations, and the just interests of all will be duly secured and promoted. If it guide education, all the affairs of the people will be righted through the rightly-educated new generation. Wherever the Higher Self, as manifest in the wise, selfless, philanthropic man and woman, trusted and honored, select and elect, of the people, reigns—there is the kingdom of heaven, for there is the reign of righteousness. Most of all is it necessary that the Higher Self should reign in the Home of Education and the Hall of Legislation. To inculcate this noble meaning of Swa-rāj, Self-government, *i.e.*, the rāj of the higher Swa, government by the Higher Self, of the people, in the collective and the individual intelligence of mankind, to fill the

hearts of all, men and women, young and old, with this great truth, is the only way to achieve and to maintain true Self-government, and it is most effectively done in the Home of Education.

Therefore the person to be entrusted with the very responsible task of education, should be a man of God, by apt temperament, and not by birth; he should be full of *tapas*, *zohd*, *pietas*, self-denial, and *vidyā*, *prajñāna*, *irfān*, *gnosis*, the higher knowledge. Himself having realized true spiritual *equality*, *fraternity*, and *liberty*, he will be able to give the education which will necessarily give rise to the civilization of true (and not false, artificial, forced, unstable) equality, fraternity, liberty. This is not the place to enter into the details thereof; they have been dealt with elsewhere. Briefly, the educationist must be a self-dependent, independent, yet humble-hearted and all-loving missionary, whose example and whose moral force, soul-force, may daunt and deter wrong-doers however high-placed, and whose very presence may spread benevolence. He must not take any help, even honoraria, from the evil-minded. The

scriptures utter strong warning against this: -

Arthasya purusho ḍasah, n-ārtho ḍasas tu
kasya-chiṭ. (*Mbh.*)

Sarvēśhām éva shauchānām artha-shaucham
vishishyaté.

Y-orthé shuchir-hi sa shuchir, na mṛḍ-vāri-
shuchih shuchih. (*M.*)

(Slave of his economic interest
Is man, and not his interest his slave.
Of all the purities, the purity
Of means of livelihood is the most high,
Whose gains are gotten without taint of sin,
He only is pure truly—not the man
Who washes hands with earth and water oft.)

Chūn gharaz āmaḍ hunar poshidah shud,
Sad hijāb az ḍil ba sū-é ḍidah shud. (*S.*)

(When greed comes forth then probity retires,
A hundred veils the heart flings o'er the eye.)

In terms of the Veḍānta, Māyā-Desire has two principal powers or functions; *āvarana*, 'veiling' the eye of reason, 'blinding' it to all but the immediate object of the particular desire, shutting it to all sense of proportion and balance and the truth in the mean; and *vikshepa*, 'flinging,' 'driving,' 'pushing' the whole soul in pursuit of the desired object, to the neglect of all duties. The counteracting, neutralising, opponents of these two forces are, respectively, the force of

vairāgya, 'dispassionate desirelessness,' 'disgust' with the world, *mujanibat*, born of sensitive experience of one's own and, much more, of other's miseries; and *abhyāsa*, 'perseverent pursuit,' *munāzilat*, of the Truth.

Therefore let him diligently preserve his disinterested benevolence, his dispassionate yet compassionate desirelessness, his perseverent gaze upon the Truth, at all costs. The economic bias is all-vitiating. A person cannot but side with, and wish well and give support to, what nourishes him, however evil it may be. The quality of the intellectual fruit is determined by the quality of the economic root. Therefore :

Yo rājāṣaḥ praṭi-grhṇāti lubdhasy-ochchhāṣṭra-
vartīnaḥ,

Sa paryāyeṇa yāṭ-īmān narakān éka-vimsha-
tīm. (M.)

Chūn dīhaḍ qāzī ba dīl rishwaṭ qarār,

Kai shināsaḍ zālīm az mazlūm-i-zār. (S.)

(The educationist who doth accept
Money from evil, greedy, lawless, kings
Can no more reprimand and chastise them,
But must support them in their evil deeds,
And must pass with them all through many
hells.)

(The judge who findeth room within his heart
For bribes, no longer can discriminate
The tyrant from the victim of his crime.)

By promotion of such evil-doing, he vitiates the education of the whole younger generation and thereby ruins the whole civilization and the whole State. Let him do nothing which will lead insidiously to the selling of his independence, his conscience, his soul. His responsibility is the greatest in the whole of the body politic. He is in charge of the new generation. He makes or mars the whole State, the whole civilization, the whole people, by the way in which he brings up the new generation.

Ezā fasaḍ al-ā'lim, fasaḍ al-ālam. (H.)

Zallaḥ al-ā'lim, zallat al-ālam. (Q.)

Yad yad ācharaṭi shrēshthas-ṭaṭ-ṭaḍ-ḥv-ḥtaro janah. (G.)

(Yea, when the learned and intelligent
Err from the right path, all the world goes
wrong.)

(As doth conduct himself the honored man
So will behave the others, copying him.)

Knowledge is power. The educationist has knowledge. Therefore he has more power than the soldier who has only the sword. The priest is more powerful than the king. Priestcraft is more disastrous than kingcraft. Without its help, more or less,

direct or indirect, kingcraft is not possible. Church and State in alliance for human welfare, can make a heaven of earth; in alliance for human enslavement and exploitation, they make a hell of it. And spiritual power can control and curb temporal power.

Brāhmaṇam tu sva-dharmastham
 drshtvā bibhyati ch-étaré,
 N-ānyathā kshatṛīy-ādyās-tu,
 vipras-tasmāt tapash-charét. (*Shukra-nīti.*)

(When *kshatṛīyas*, entrusted with the sword,
 Behold the *brahman*' deviating not
 From virtuous duty, then are they afraid,
 Not otherwise, and stray not from their own.
 The man of God should, then, deny himself,
 To keep the balance of the human world.)

A western poet has described such a person :

And prophet-like the lone one stood
 With dauntless words and high,
 That shook the sere leaves from the wood
 As if a storm passed by.

Western history tells us that the Church, when manned by good and genuine priests, has often checked the tyranny of despots and saved the people from cruel oppression. On the other hand, when manned by devils incarnate in human shape, like the Inquisitors, it has allied itself with tyrants and made the

earth groan, and the cry of agony of whole nations has risen to Heaven to bring down the avenging sword of God upon the heads of the tyrant priests and kings. In ancient Indian traditions *rshis* have directly punished and blasted wicked kings.

Let the educationist rise then to the height of his mission. Let him not hanker after money and sense-enjoyments. The price of benevolent wisdom, of philanthropic learning, is not money, but loving honor, reverence. Are parents to be paid with cash for cherishing their children and making perpetual sacrifices for them?

Inna akrama-kum ind-Allāhā atqā-kum. (H.)

(Give highest place of reverence unto those
Who are God-fearing and God-loving men.)

Let him be content with the barest necessities of life. Let him live in voluntary poverty. So the fire of his *tapas*, *sohā*, soul-force, will grow ever greater, brighter, mightier. All good men will love and revere him. All evil men will stand in awe of him and, seeing him, will gradually turn to good ways. Greedy sense-seekers will be

shamed into self-restraint, beholding him so reverend, so talented, so able to seize, yet refraining. All will request him to make good and wise laws which others will execute under his guidance. Indeed, when men of God are abroad, men of law need be but few. Moral laws implanted in the heart make legal laws imposed from without unnecessary. Impulsion from within is far better, far more effective, than compulsion from without. As prevention is better than cure, so education is better than legislation. Thus high is the value and the purpose of education. Thus high is the mission of the educationist. Only the man of Brahma, of Maulā, of Rabb, of God, (not by birth but by qualification), the man who has realized that the Great Self lives in all selves, should be entrusted with the high task of education.

The people are happy who produce amidst themselves a fair number of such *brāhmaṇas*, *maulavis*, divines, rabbis, true educators of the people in the best and largest sense, by precept and by *example*, and not professional religion-mongers and sowers of hatreds and dissensions, or pedagogues and pedants and sowers of

false and vicious ideals and useless and misleading knowledge. Such a people will be sure to possess a justly socialized civilization, where the golden mean will reign, and which will give the greatest happiness to the greatest number. Realising that "No man liveth unto himself . . . we are all parts of one another" (B.), that "Human beings (of different types and classes) are as head, arms, trunk, and legs unto one another," (V.), that "All creatures are members of the one family of God" (Q.), that "The children of Adam are members and limbs of one another" (Să'dī), they will reconcile Individualism and Socialism, (known to the ancient philosophers of China as the principles of Yang Chu, "each for himself," and Mih Teih, "loving all equally,") in a rational Social Organisation. They will build the strongest and surest, nay the only, foundations for *World-Peace* on earth by and because of *Good-Will* among men. Their "men of God" will be able to create such *Good-Will* among men by establishing *Peace* between the *Creeds*, through the exposition of the *Unity* of them all in *Essence*.

CONCLUSION

I will conclude with a very small but very beautiful story from Maulānā Rūm, illustrative of the Unity of Asiatic Thought, *i.e.*, of all Religions. It is a complement of the well-known Veḍāṇṭa story of the six blind men feeling, with their hands, different parts of an elephant, and disputing about its nature, till enlightened by a man possessed of sight.

One who caught the end of the tail, said it was a broom or brush. Another felt the trunk, and said it was a huge python. A third found an ear, and said it was a large winnowing-fan. A fourth found the abdomen, and maintained it was a vast drum. A fifth stroked a leg, and asserted it was a thick column. A sixth grasped a tusk, and was sure it was a very large pestle. The seventh, the man of vision, explained to them what it was, a compound of all, and not a mechanical but a living compound, and owner and user of them all. The Veḍāṇṭa story is a parable of the synthesis, by metaphysic, of the different material sciences, each viewing one facet of the universe of matter. The Sūfī story is a

parable of the identification, by the same metaphysic, of all religions.

Once upon a time, a Rūmī, an Arab, a Persian and a Turk happened to become fellow-travellers on the road of Life. Walking made them hungry and thirsty for the nourishment that brings Strength and Peace. They did not know one another's mother-tongues. By signs they communicated, and brought out all the coins they had, to purchase food. What should they buy? The Arab called out *Enab*; the Turk said louder, *Uzam*; the Persian shouted *Angūr*; the Rūmī roared, *Astāfil*. Faces frowned; eyes reddened; fists clenched; blows began. An itinerant Fruit-Vendor passed along. Such Vendors of Vital Nourishment generally know the few all-important life-preserving words of many tongues. They have to deal with many customers of many sorts. He rushed in between, and placed before them his basket full of the Fruit of Life. Fists unclenched, voices sweetened, eyes softened, faces smiled. Each one found the Self-Same object of his Heart's Desire in that basket. Arabic *Enab*, Turkish *Uzam*, Irānī *Angūr*, Rūmī *Astāfil*, Pahlavi *dākh*, Samskr̥t̥ *drākṣhā*,

English *grape*, all mean one and the same fruit, and very sweet fruit.

Faqat tafāwat hai nāma hi kā,
 Dar asl sab éka hī haiñ, yāro !
 Jo āb-i-sāfi ke mauj mēñ hai,
 Usī kā jalwā habāb mēñ hai ! (S.)

(Only names differ, Beloved !
 All forsooth are but the same.
 Both the ocean and the dew-drop
 But one living liquid frame !)

Dear brothers and sisters ! we have met here on the Road of Life, coming from far and near, and all are hungry and thirsty for the Bread and the Water of Life, which is Love born of the sense of the all-Per-vading Unity of the Supreme Spirit. I have begged from the abounding vineyards of the large-hearted and most generous and most charitable growers of the Fruit of Life, the great authors of the Sacred Scriptures, who brood anxiously and lovingly over mankind, as mothers over their little children, a little of their Fruit, that we may share it equally here, and when we wander out to other places or back to our respective homes, may bear its sweet taste in our mouths, and

carry its good seeds of Unity and Love for planting everywhere.

So many castes, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all the sad world needs !

And the one and only sure art of being kind is to bear diligently in mind the Great Truth of the Unity of our-self with the One Eternal, Infinite, Universal Self and with all selves. God is Love, Love is God, because God is the Universal Self, and the sensing, the feeling, of this Unity is the Love Divine *Bhakti*, *Ishq-i-Haqiqi*.

Shād bāsh, ai Ishq-i-khush-saudā-i-mā !

Ai dāwā-é jumla illat-hā-i-mā !

Ai ilāj-é nakhwat o nāmūs-i-mā !

Ai tu Aflāṭon o Jālnās-i-mā ! (S.)

Veḍ', Avestā, al-Qurān, Injil nīz,

Kā'ba o Buṭ-khāna o Ātash-kadā,

Qalb-i-man maqbūl kardā jumla chīz,

Chūn ma-rā juz Ishq nai dīgar Khudā ! (S.)

(Thrive, thrive, O Love Divine ! thy happy madness,

Sole remedy of all life's ills and sadness,

Prime antidote of pride and prudery,

Art, Science, Scripture—all art thou to me !)

Vēda, Avestā, Bible, Al-Qurān,

Temple, Pagoda, Church and Kā'ba-Stone,

All these and more my heart doth close embrace

Since my Religion now is Love alone.

Aum ! Āmīn ! Amen !

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